

# *The Brooklyn Jewish Center Review*

*October, 1948*

**ONLY TEN YEARS AGO — A REMINDER  
OF BLACK THURSDAY**

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By DR. ISRAEL H. LEVINthal

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

OCTOBER, 1948 — TISHRI 5709

No. 7

## THE MYTH OF DIVIDED ALLEGIANCE

LIKE the unlamented Bourbons, the Jewish anti-Zionists forget nothing old and learn nothing new. Now that the State of Israel is a *de facto* reality, soon to be a *de jure* sovereignty, immune to the futile efforts of the anti-Zionists to prevent the creation of the State, they are turning their energies toward the aim of minimizing support for Israel. Perhaps, their hope is, that which they could not stifle at birth they may yet cripple in its growth.

For a half-century the program of American Zionism was propaganda and education for the creation of the Jewish State. Consistently, bitterly, artfully, but eventually hopelessly, the antis have fought on every front to hamper and hinder. Like the cuckoo, the only bird that fouls its own nest, they have besmirched their birthright and denied their history. The present design is the same, only the materials are to be colored differently in order to paint a new picture.

American Jewry still has a large part to play in the upbuilding of Israel. The State is rich in potentialities, but poor in present realization of its resources. Therefore, in the years of growth and development which will come, American Jews must assist with money, commercial knowledge and scientific technique. The Israelis are strong in spirit and invincible in courage, as the record of their victories has proven. Nevertheless, they are still beleaguered on all sides by enemies. Therefore, American Jews must, as long as the necessity exists, furnish the sinews of war for the use of Israeli Warriors. The cause of Israel is a just one. There are, however, still men like Bevin in England and Marshall in America whose machinations must

be countered and blocked by the force of an enlightened public conscience. For this, the political strength of American Jewry must be allied to the good will of all Americans, of every creed, who believe in international morality.

To oppose this program, the Jewish anti-Zionists raise the alarm of divided allegiance. It is an old bugaboo, worn threadbare by the rough handling it has received over the years from men like Louis Brandeis and Woodrow Wilson. These statesmen long ago demonstrated the identity of spiritual quality between

true Americanism and true Zionism. Both taught that a Jew is a better American for being a good Zionist, and both gave the lesson the verity of a proposition in logic. But the anti-Zionist has no other argument; and being bound by the limitations of his own obstinate blindness, must walk the treadmill of his errors, endlessly.

Let those of us who know better the lesson of man's progress go on with our work and leave the anti-Zionists to the limbo to which the verdict of history; if not of his own conscience, will consign him.

—WILLIAM I. SIEGEL.

## OBSERVE JEWISH BOOK MONTH

THE month preceding Chanukah has been designated Jewish Book Month. This annual celebration, sponsored by the National Jewish Welfare Board, is a timely reminder of the value of the Jewish book. The book-mark issued by the Jewish Book Council carries as its slogan the words of Judah Ibn-Tibbon: "Books shall be thy companions; bookcases and shelves, thy pleasure-nooks and gardens."

Let us indeed seek out the companionship of Jewish books. Recent publications include many worthwhile works of special interest to the Jewish reader, such as Howard Fast's novel of the Maccabean revolt, Ibn-Zahav's reconstruction of the Shylock story, Maurice Samuel's study of the world of I. L. Peretz, Ausubel's "Treasury of Jewish Folklore," Ruth Gruber's story of the "Exodus—1947," the Efron translation of Bialik's poems, Kaplan's "The Future of the American Jew."

No gift is more appropriate than a

book. Why not a charming kindergarten favorite like the "Adventures of Ktonton" (Jewish tom-thumb) as a Chanukah gift for the Jewish child instead of the usual flimsy toy so quickly discarded?

Above all, let us not forget the Book of Books—the Bible—which has earned us the title of "The People of the Book." The reader may recall a large banner at the Palestine Pavilion of the World's Fair which carried a slogan from Chaim Nachman Bialik: "The Land of Israel gave us the Bible, and the Bible is destined to restore to us the Land of Israel."

The love of Zion, the hope of restoration, the renaissance of the Hebrew people—all these ideals were given immortal expression by the Bible.

Without the Book the miraculous revival of Israel in our own day would have been impossible. The new State of Israel is indeed a living proof of the power of the Book.

—MORDECAI H. LEWITTES.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### It Is Not Enough To Love Peace—Pursue It

IN THESE days, when in the press and over the radio we are constantly being spurred on to thoughts of war, when we read and hear only of the evils of the enemy against whom we are called upon to oppose, an article that recently appeared in the *New York Times* came as a refreshing breeze in a stifling atmosphere of heat.

I refer to an article written by the well known commentator, Hanson W. Baldwin, entitled "Military Criticized," in which he expresses in most vehement tones criticism of Secretary of the Army Kenneth C. Royall for his recent characterization of Russia's leaders as "international shysters."

"Time was," says Baldwin in this article "when the military and their representatives, with a due regard for protocol and the proper place of the military in a democracy, refrained in their public remarks from attacks upon any nation or from comments on domestic or international politics. There was, generally speaking, a scrupulous regard for this convention before World War II, and the errand who deviated from it was likely 'to be slapped down.' This custom, like so many others, seems to have gone with the wind."

Mr. Baldwin then goes on to tell us how prevalent is the dangerous disregard of this practice and quotes other dignitaries of the army and navy who have been speaking and writing openly about war with the Soviet Union and about attacking it with atomic bombs.

"Such language . . . at a time of delicate international tension," he continues, "would seem to indicate irresponsibility. It is language that can do no good whatsoever and it is certain to do much harm. It is the language of war—and all United States' efforts ought to be directed toward keeping the peace, though always without sacrifice of the vital interests of the nation."

Mr. Baldwin, in this well-written article, touches upon the danger of the military taking hold of the foreign policy of our government instead of the President and the State Department. But his general criticism applies to all leaders of thought in our nation, and is most timely. We hear too much this "language of War" from the commentators over the radio, and read too much in many of our newspapers this "sabre-rattling," as Baldwin terms it. He utters a wise warning when he tells us "the United States has reached a psychological frame of mind—dangerous in the extreme—that can, in itself, be a cause for war."

Would that these words of Baldwin could reach all the citizens of our land. It has become fashionable for all who speak and write, for all who mould public opinion, to whip us into a frenzy of hate and belligerency, not realizing that this feeling of hate and enmity in itself can drive us into a third world war.

I do not ignore or belittle the difficulties now existing between East and West, and the strained relations between Russia and our own country. But just because the tension is great, we need an atmosphere of calm, so that our heads of government can act wisely and justly to win peace with justice to all parties concerned. "A great sense of public responsibility," said Baldwin, "is above all essential in time of crisis." The calling of names and the kindling of passions will certainly not help to ease the crisis. Let us have faith in those who lead our national destinies, and instead of crying for war, let us show a desire for international peace, so that this desire for peace may help our leaders achieve it.

The ancient Jewish sage reflected the wisdom of ages when he urged us to "Love peace and pursue it." If peace is to be achieved it is not enough to love it—we must pursue it, we must seek it, we must strive for it.

Mr. Baldwin concludes his article with this quotation from "The Gathering Storm," by Winston Churchill, which we thankfully reprint, and which we hope that Churchill himself will take to heart: "How many wars have been averted by patience and persisting good will! . . . How many wars have been precipitated by fire-brands!"

*Israel H. Ben-Zion*

### NEW BOOKS

"Days of Awe," translated from the Hebrew by Shmuel Yosef Agnon. Schocken Books.

WHEN this volume originally appeared in Hebrew it won the hearts of all readers. Now that it appears in English, we are confident that it will also bring delight to all who will be privileged to read it.

Agnon is one of the most gifted of our Palestinian writers, and in this volume he displays not only the gift of style, but a uniqueness of theme. In "Days of Awe"—the English for *Yamim Nora'im*—he collects all of the fascinating legends, tales, traditions concerning the entire season of the Days of Awe—Rosh Hashanah, Yom Kippur and the days between, the days of penitence.

This treasury of beautiful thoughts and comments represents a collection from 300 volumes, ancient and modern, and gives the reader a new appreciation of what these Days of Awe actually meant to the Jew throughout the ages.

What will undoubtedly prove of greatest interest to the modern reader are the rich and unique interpretations and lessons quoted from the great and classic Hassidic Teachers, which reveal their keen understanding of the human soul and its thirst for the higher ideals in life.

And all this has been rendered into a beautiful and masterly English translation, which succeeds in making clear to the reader even the hidden meaning of some of the Hebrew comments.

Schocken Books deserve to be congratulated for bringing to the English speaking Jews of America this beautiful, soul-and-mind-enriching work, by one of our most distinguished authors. —I. H. L.



IT WAS a Thursday, November 10, 1938. "Herr von Rath killed by Jew Grynspan!" the newsboys shouted, rushing through the streets of Vienna. I happened to be on my way to the MacCabi Club, but I decided to go home. After a few minutes I was stopped. "Are you a Jew?" The man who asked me this question had the tough appearance of a gangster. Frequently Jews were beaten and robbed in the streets of Nazi Vienna in broad daylight. So intimidated were our people that often they did not dare to cry for help. I tried to escape the man by going faster. He caught me. A short wrestling match began. People gathered around us. Although all of them wore Nazi badges, they took my side, regarding the fellow a common criminal. But he scornfully shouted at the crowd: "Off with you—Gestapo!" He took a brass check out of his pocket. I never saw such a stampede before!

The Gestapo-man put handcuffs on me. As if I were a thief, I was dragged through the crowded streets of my native city, on that gloomy November day. We happened to cross the Judenplatz, no longer a Jewish section, though in the Middle Ages the center of the ghetto.

Strange as it sounds I remember the stories of persecution I had been told as a child—how in 1421 all Jews were banished from Vienna, after hundreds of Jewish men and women had been burned at the stake because they refused the last minute chance of purchasing their freedom at the price of a conversion. How they had spit before the generous Duke and gone to death, according to the medieval Jewish chronicler, "as if they were led under a Chuppah."

I looked up to the medieval tablet commemorating in corrupt Latin the expulsion of the "Hebrew dogs." With another glance, I made sure that the statue of Lessing, upright fighter for tolerance and a close friend of Moses Mendelssohn, was still there. Obviously the Nazis had forgotten to take it down as they had done the monuments of Popper-Lynkeus and others.

That Black Thursday journey through the Vienna streets led me eventually to the horrors of the Dachau concentration camp.

Last summer, almost ten years later, I visited my native city, as an American

journalist and United States citizen, and I took the trouble of walking from the spot where I had been arrested and through Judenplatz to the police station. On Judenplatz I found no trace of the Lessing Monument—the Nazis did get around to it. But the medieval tablet of 1421 was still affixed to the house, and both in Germany and in Austria I noticed quite a few signs of anti-Semitism à la 1938.

Ten years have now passed since the programs of November, 1938, and I wish I did not have to revive the nightmarish memories of that period of terror. I wish I could act like that merciful Jewish author who, mentioning the Ukrainian pogroms of 1648, declared: "We are ashamed to describe what the Cossacks and the Tartars did to the Jews so that we may not disgrace the human species that was created in God's image." But I feel that the story of "Black Thursday" must not be forgotten, neither by Christian nor by Jew, at least as long as the ruins of burned synagogues are crying to heaven in Berlin and Vienna, Frankfurt and Koenigsberg; as long as the earth is quivering with the bones of six million dead, slaughtered as an aftermath to the dress rehearsal of November, 1938.

After all, it is now almost certain that future historians will treat the pogroms of 1938 as an event as important in the history of Man as was the Massacre of St. Bartholomew. When the Duke of Guise, leader of the Catholic Party in France, ordered his followers to kill the Huguenots (Protestants) in Paris on August 24, 1572, his motive was of a political, not of a religious nature, though he used the fact that the Huguenots were Protestants as a pretext. Similarly Hitler ordered the final destruction of the Jewry within his realm because of political considerations, not because he was enraged by the assassination of Ernst von Rath by that young Polish Jew, Hershel Grynspan. What was that minor official at the Embassy in Paris to him that he should weep for him?

## A Reminder of Black Thursday By One of Its Victims

# ONLY TEN YEARS AGO

By ALFRED WERNER

*Realpolitik*, not an emotional upsurge, was behind the large-scale riots. After his diplomatic victory at Munich, Hitler was convinced that it would be easy for him to conquer the "decadent" democracies, so he ordered the pogroms. These were intended to rehearse the German people, and particularly the Storm Troopers and Elite Guards, in the "treatment" of conquered nations, to intimidate the enemies of Nazism within and without the Reich, and to bolster up the shaken war economy of the Reich by the confiscation of Jewish property.

The immediate and more obvious aim of the "Black Thursday" was, of course, the final liquidation of the remnants of German Jewry. When the Nazis came to power, in 1933, about 550,000 Jews lived within the boundaries of Germany. Despite their humiliations, their physical sufferings at the hands of Nazi hoodlums, and the drastic curb on their economic life, there still remained in November, 1938, some 350,000 Jews, even though these were becoming more and more depleted. In Austria, where the speed of the anti-Jewish legislation was much greater and the brutality of official and semi-official Jew-baiting much worse than in the Reich, by November, 1938, more than 50,000 of the original 200,000 Jews had left the country. A small number of Jews were trapped at Karlsbad and other cities in the Sudeten area when the Nazis occupied it after the Conference of Munich, while the majority of the Jews fled to Prague.

Even the elimination of practically all Jewish-born professional men from the cultural life in Germany, the introduction of the medieval ghetto, and the impoverishment of all classes of Jews did not satisfy the radical elements in the Nazi Party. They waited for the right moment to strike a decisive blow at helpless German Jewry so as to eliminate the "Jewish danger" for all times. So welcome was the assassination of Ernst von

Rath to the Nazis that some people believed—without foundation—that young Hershel Grynszpan was a voluntary or involuntary tool in the hands of the Gestapo. The pogrom, and its “legal” consequences—notably the infamous Billion Mark Fine Atonement Decree, and the Decree Concerning the Elimination of the Jews from German Economic Life—had the desired results: while thousands died in Nazi prisons and concentration camps, tens of thousands fled the Reich, abandoning their property.

It is interesting to recall, ten years after the catastrophe, the democratic world’s immediate reaction to those ghastly events. The pogroms took place only a few weeks after the war had been “averted” by the infamous Munich Pact. Chamberlain and his clique, the world would learn, had vainly endeavored to restrain the German beast by feeding it Austria, Czechoslovakia and Memel. Some people may still have believed that the events of November, regrettable though they were, “only” concerned the Jews, but an editorial in *The Nation*, warned the Americans that the pogroms should rather be regarded as the “direct consequences of the Munich triumph which completed the rout of all sober elements around Hitler and established the power of the extremists.”

No prophetic gifts were necessary at that time to see clearly that the pogroms indicated a beginning, not an end. Philip J. Noel-Baker, Laborite M.P., felt clearly that the pogroms would hardly be the last atrocities to be committed by the Nazis. “Where is this thing going to end? What is it going to mean to us before it is ended?” he asked the House of Commons in a memorable speech delivered on November 21st of that year. “Dr. Goebbels would like us to think that it is a domestic question, that it is no concern of ours how his Government treats the racial and religious minorities within their state. If the treatment of minorities is a domestic question, by what right did Germany concern herself with the fate of the Sudeten Germans two months ago? Certainly by no treaty rights.” Mr. Noel-Baker’s speech culminated in the statement that everything is international which stirs the conscience of mankind.

Alas, the events of the period 1938-1948 should prove that even some of the

worst atrocities failed to stir the “conscience of mankind.” In that period millions were killed, millions of defenseless civilians—Jews, Czechs, Yugoslavs, Russians, and others—yet very few statesmen spoke out against this new crime of “genocide,” and nothing was done by the nations of the world to stop it.

On my recent trip through the American zone of Germany, and through Austria, I talked with several Christians about the events of November, 1938. They all regretted them—but when I remarked that recently Jewish cemeteries had been desecrated in the Reich and in Austria, and that movie audiences had laughed and hissed when the re-opening of the Munich synagogue was shown in a newsreel, they angrily declared that this could not be true.

Fairness requires us, however, to admit that not all Germans were happy about the burning of houses of worship, and the maltreatment of their fellow-townsmen in 1938. I wish to quote from two diaries recently published in this country. Mrs. Ruth Andreas-Friedrich, author of “Berlin Underground” who, in November 1938, hid Jews in her apartment, tells of compatriots who were “ready to die of pity and shame.” Still, the author’s conscience is not at ease concerning the extent of her resistance to Nazism: “We really ought to spit at each other for standing by without opening our mouths,” she writes remorsefully when relating the willful destruction of synagogues and the killing and robbing of innocent Berlin Jews. As for Ulrich von Hassell, the diplomat who was executed by the Nazis for his participation in the plot to kill Hitler on November 25, 1938, the old man jots down these words of indignation:

“I am writing under crushing emotions evoked by the vile persecution of the Jews after the murder of von Rath. Not since the World War have we lost so much credit in the world. But my chief concern is not with the effects abroad, not with what kind of foreign political reaction we may expect—at least not for the moment. I am most deeply troubled about the effect on our national life, which is dominated ever more inexorably by a system capable of such things.” (From the Von Hassel Diaries.)

I am sure that quite a few Germans did not like the happenings of the “Black

Thursday.” But not a single German was courageous and upright enough to protest openly and strongly against this madness and bestiality. At best, they confided their horror to trusted friends, or to diaries. This lack of action was recently revealed by a man who himself had once climbed upon the Nazi bandwagon but had later left it to work against his Fatherland as an agent of the American OSS. In his memoirs, “To the Bitter End,” this man, Hans Bernd Gisevius, writes:

“Not a single (German) minister, under-secretary, or general would have been sent to concentration camp for calling things by their right name; any concerted protest might well have led to a revolt of the decent men. Only those whose high office conferred on them the obligation to act showed a little more courage. Because the Neuraths, Schwerings, Seldtes, Dorpmuellers, Raeders, Keitels, and Brauchitschs could muster up such courage, they sank deeper and deeper into the pit of guilt; and at the same time they brought upon millions of innocent human beings, who were waiting for them to lead and to be examples, the terrible lot that has befallen Europe.”

Perhaps Gisevius overestimates the “decency” of the non-Nazis in Hitler’s entourage who were supposed to put a limit to the Third Reich’s excesses. But why did the Nobel Prize winner, Gerhart Hauptmann, keep silent after the pogroms, forgetting the countless Jews in the realm of art who had helped him become the “German Ibsen,” the “German Shakespeare?” After all, an attempt on his part to protect the Jews would have involved no danger to the life or liberty of a man of his standing, age and prestige.

Not all the waters of the Rhine River can wash off the stain on Germany’s 20th century history, put there by the horrible events of November 1938. As for the Jewish people, it will never, never forget them. Significantly, for the past nine years many a Jew from Central Europe has made it a habit to go to synagogue on the sixteenth of the month of Cheshvan to thank God for not having been killed in the “Night of the Hatches,” that ghastly climax in Hitler’s war of extermination against the Jews. Yet what appears to be a second “Tisha b’Av” to the Jews, marks November 10, 1938, as the precise start of the second World War.

*This is the second and concluding part of Rabbi Minkin's study of one of the most bewildering characters in Jewish history.*

## *The False Messiah Died A Broken Man and Lay Buried in an Unmarked Grave*

# THE AMAZING SABBATAI ZEVI

Part II

By JACOB S. MINKIN

**H**ISTORIANS find it hard to account for Sabbatai Zevi's strange career or to appraise him. He seems to stand outside of history. He took his leap in the dark, carrying with him little that is memorable. Even in the record of the pseudo-messianic movements, his chapter is without a parallel. Many another messianic pretender had a flair for the spectacular, but the role Sabbatai Zevi played is fantastic beyond imagining. The tribe of religious fanatics to which he belongs, when not vulgarly motivated by personal gain or popularity, were rebels against one thing or another; usually rabbinical Judaism. The liberation of the Jews they sought to bring about was not so much a liberation from the yoke of the *galut* as it was a liberation from the "yoke" of the talmudic legislation which became hateful to them.

But Sabbatai Zevi and his followers went further than any of their predecessors. The flag of rebellion they hoisted was by far the more radical and dangerous, for it was an insurgency against both the oral and the written law, against the legislation of Moses and the legislation of the Rabbis, indeed, a proclamation of a new covenant. It was a heresy heretofore unknown among the Jews, one which threatened to blot out thousands of years of Jewish history and experience. "Sabbatianism," writes Gershom Scholem in "Major Trends in Jewish Mysticism," "represents the first serious revolt in Judaism since the Middle Ages; it was the case of mystical ideas leading directly to the disintegration of the orthodox Judaism of the 'believers.'"

It was not long before Sabbatai was worshipped not only as the King-Messiah but as a deity as well. The transition was easily accomplished, and without a murmur of protest. The times were sufficiently irregular and agitated for any superstition or blasphemy however fantastic. The dissolution of Judaism was accomplished by abolishing beliefs and practices Jews had tenaciously clung to for thousands of years, and proclamations addressed to the Jews of the world by the Messiah's secretary, Samuel Primo, were

signed in his master's name, "I, the Lord your God, Sabbatai Zevi."

The Man-God-Messiah had met with little encouragement in Palestine, despite the energetic campaign of his heralds and apostles. The imposture was too coarse and vulgar to make any impression, but all along the road to Smyrna, the goal of his triumphal procession, he was accompanied by a storm of ovations which did credit to the expert showmanship of his managers. The roads were blocked for miles; regular traffic was detoured; thick masses of humanity were on the move to catch a glimpse of the Man-God-Messiah. Endless cheering; deafening uproar; a thousand voices raised at once at the mere sight of him. Sometimes the procession would be halted and Sabbatai reviewed his admirers as a general reviews his troops; and then, what enthusiasm, what applause, what frenzied gesticulation of hands and bodies!

The Man-God-Messiah played his part to perfection. He was indeed a wondrous sight to behold — black beard, burning eyes, ascetic chalk-white face. Wrapped in the great prayer shawl which completely covered his majestic form, he looked the veritable Son of David he had proclaimed himself to be. Acting always, he never uttered a word or lifted an eyebrow, but absently gazed into the distance. He was as a man not of this world. What were his thoughts in the moments of continued storms of adulation? Were there doubts, questions, dark forebodings of the fate that befell all the self-hypnotised Messiahs? We shall never know, for Sabbatai never spoke, never confided, failed to leave a written document by which his inner thoughts and feelings, if he had any, might be surmised.

But the honor and glory (that) came to him from the shrieking tumultuous crowds were as nothing as compared with the frenzied enthusiasm that greeted him when he approached the city that seven-

teen years ago had excommunicated and banished him. For the moment reality seemed to have been blotted out by scenes of the most fantastic kind. People enslaved, beaten, and crushed by the centuries poured out their love for the man who passed as their deliverer.

His every step was made a magnificent procession; his every move was hailed with clamorous demonstrations; flowers were strewn in his path; Smyrna resembled a forest of waving banners; the Messiah-Prophet was silent, but what occasional psalm he murmured was passed from mouth to mouth till it became a thunderous chorus. Everywhere the Messiah showed himself there was singing, dancing, serenading—men and women acting as though possessed. Young and old pressed about the Messiah's carriage, trying to catch a glimpse of him and his lovely Queen. During all these ceremonies, Sabbatai remained calm, aloof, distant. But it was more than innocent joy that swept over Smyrna's population. In the mystical transport that fell over the town excesses were committed in which men lost their restraint and women their virtue. Pious rabbis cried out in horror against what was happening, but there was no damming the tide in wake of the Messiah.

There were also somber and solemn scenes. The news of the King-Messiah created among the sin-laden a desire to put themselves right with their better conscience. An orgy of self-inflicted penitential tortures swept over the fanatical crowd. Some flogged themselves till blood spurted from their bodies; others had themselves buried in snow and broken ice, and still others flagellated themselves with nettles or wore rough hairy shirts against their naked skins. They gave their wealth to the poor with a lavish



hand. In their eager, almost hysterical excitement, they believed they no longer had any need of material things. Sabbatai Zevi may be accused of vanity, ambition, and delusions of grandeur, but no trace of avarice can be laid at his door. He took of no man's gold and of no woman's jewels, although both were unstintingly laid at his feet. Of what was offered to him not a farthing remained in his possession. He gave everything away to the poor, supporting himself and his considerable entourage by what subsidy he received from his rich brothers.

The delirium that seized upon the people was world-wide, stretching all the way from Smyrna, the Messiah's capital, to Salonica, Constantinople, Amsterdam, Hamburg, even as far down as the towns and hamlets in darkest Poland. The air was full of expectations, the atmosphere was charged with rumors of the wildest sort. Wonderment befell not only the common folk, but great and dignified rabbis wrote to each other long letters full of bewilderment, not knowing what to believe. Christians no less than Jews were caught in the messianic hysteria. Strange portents were seen in all the lands of Europe; streams turned in their course, comets fell like hail, ships with Hebrew inscriptions on their sails were sighted in the dawn-light. The credulous "saw", wondered, and waited.

Even so enlightened a scientist as Heinrich Oldenburg, a friend of Baruch Spinoza, became curious about what he had heard of the Turkish Messiah, and wrote to the Amsterdam philosopher: "There is a rumor in everybody's mouth here that the Jews . . . are to return to their country. Few in this place believe it, but many wish it. Tell your friend of what you hear and think about this matter. . . . If this important announcement is true, it would seem to bring about a crisis on the whole world." The skeptical Spinoza did not believe in miracles and messiahs, but he regarded the eventual restoration of the Jews to their homeland as both feasible and desirable.

In the general messianic fever that swept over the world, great Gentile mercantile establishments were on the verge of bankruptcy and foreign governments made representations to the Kadi of Smyrna to check the agitation. It was

all in vain. Like a tidal wave, the credulity of the masses was beyond any man's control. Business was at a standstill, merchants were ruined, stores and shops closed their doors, debts were cancelled. In their readiness for the Messiah no one paid any attention to the things of this

## IN THE NEWS

By Boris Smolar

FOR the first half of this year, Jewish women in 285 cities raised more than \$13,000,000 for local Jewish Federations and Welfare Funds.

The cooperation existing between the Joint Distribution Committee and world Zionist leadership even before the establishment of Israel is best illustrated by the fact that from 1914 through 1946, J. D. C. expenditures in Palestine and Palestine-related fields amounted to some \$21,600,000.

☆

EDWIN SAMUEL, son of Sir Herbert Samuel, the first High Commissioner of Palestine, who has himself lived in Palestine for almost thirty years, is now teaching at Dropsie College, Philadelphia. Fluent in both Arabic and Hebrew, Samuel has been engaged as Visiting Professor by the newly-founded Institute for Israel and the Middle East at Dropsie College to lecture on Middle East Government and Administration.

☆

The *Jewish Post* of Winnipeg is the first, and so far the only, English-Jewish newspaper on the American continent to carry a Hebrew column for the benefit of its young readers. Its editor, Melvin Fenson, wanted to start the Jewish New Year right, and introduced this innovation in his Rosh Hashonah issue.

The autobiography of President Chaim Weizmann of Israel will be published by Harpers under the title "Trial and Error." In addition to the regular edition, there will be a limited two-volume edition that will be autographed by Dr. Weizmann.

—By J. T. A.

world. Only the poor and the indigent prospered, for since there was no longer any need for money, people gladly parted with their possessions to make their way to the Holy Land easier.

In the meantime, in the little time left

him before claiming his kingdom, the God-Messiah had completely abandoned himself to the sweet odor of incense which so well agreed with his capacious vanity. Smyrna was his capital, and its swarming masses, augmented by pilgrims from almost all the world, were his mute, obedient slaves. His rule was unquestioned, his authority undisputed. What opponents he had he crushed with a firm, un-messianic, hand. He was the lord and master of his community. He showed none of the gentleness tradition ascribes to the Messiah. He did pretty much as his whim or fancy dictated. He intimidated, expelled, and dealt out painful blows to all who dared stand in his way. Not only the Jews, but the Turkish officials as well stood in fear and awe of him. It was due largely to him that Smyrna, for long an obscure and poverty-stricken town, became a flourishing city hailed all over the world as the seat of the King-Messiah. A nod from Sabbatai and short shrift was made of any man who challenged his power and authority.

But his greatest moment was yet to come. And it came on a Sabbath, in the self-same synagogue and from the self-same dais, where seventeen years before, he hurled, in the presence of the self-same congregation, the four-lettered name of the Deity and was banished for it. He now stood up and declared himself, "I am the Messiah" without a murmur of dissent from any of the worshippers. As before, the pious and skeptics heard and were shocked, but they no longer dared make their voices heard in protest. It was a great moment, indeed; but it was also the last and final word that passed the lips of the King-Messiah unchallenged.

Sabbatai Zevi's spell was now broken. He did not realize that the year 1666, which he himself had designated as the year when he would dethrone the Sultan and assume the kingship, was almost at hand. The people were getting nervous, restless; their expectation could not any longer be deferred. They were eager to behold the realization of their hopes and promises.

On the God-King-Messiah the approaching Year of Fulfillment produced a dismal effect. He was nervous; he was fidgety; he waved before his face the cooling palm with a trembling hand. Sab-



batai Zevi knew Smyrna and he knew the Jews, but Constantinople and the Turks—they were something else. Still, he did not give up hope. He hoped for something to turn up. At any rate, it was too late in the game to turn back.

There were neither wreaths nor garlands on the little nutshell vessel which carried Sabbatai Zevi on his fateful journey to Constantinople on December 30, 1665, but there was tumultuous cheering of the adoring followers who pushed their way to the dock to see him off. The trip was rough and stormy, as if the elements of nature were disdainful of the distinguished passenger aboard. The sea was lashed by gales and storms, while the King Messiah lay squatting in a corner deep in his dismal thoughts. A voyage that should have taken no more than a few days, lasted forty days. But that in itself was a good omen, symbolic of the forty years the Israelites had spent in the wilderness when on their way to the Holy Land.

The reception of the King-Messiah by the Turkish official was neither prophesied nor expected—a resounding slap on the cheek in the presence of the many Jews who came to greet their Redeemer. There were thunder and lightning, but nothing happened to the man who administered the blow. Sabbatai stood the test brilliantly. He simply offered the other cheek to the smiter, thus vindicating the humility Scripture assigns to the Suffering Messiah. But not so brilliant was the part he played when he was brought before the Deputy Grand Vizier. For, when he was called upon to answer who he was, whence he came, and what had made him rouse the Jews to such pitch of excitement, the mantle of the Messiah suddenly dropped from him, and his only stammered reply was that he was a Palestine rabbi come to collect alms and he could in no wise be held responsible for the honors that were paid him.

The Turks saw through the trembling little man's clumsy lie and did not even deem him worthy a martyr's death. Instead, they packed him off in chains to prison like a common thief. It was a sorry spectacle, that of a shackled King-Messiah. But sorer still, infinitely more pathetic, was the stubborn, fanatic faith of his followers who, chains or no chains, had not abandoned their trust in him. Blindly they continued to worship him,

blindly they flocked to his cell from great distances, bearing with them costly gifts which made his prison look like a royal reception hall. The jailers were patient, tolerant, even generous, in their treatment of him. Every opportunity of freedom of movement and action was given him. He was permitted to receive visitors, impart instruction, dictate letters and take long walks surrounded by his admirers. Princely gifts were sent by the followers of the Prince Messiah, which helped to make his forced confinement as painless as possible.

Not long afterwards, the prisoner was transferred to Abydos, a lonely fortress-castle in Gallipoli, where the Turkish authorities hoped to isolate him from his besieging visitors. But they did not reckon with the fanatical madness of his worshippers, for soon the isolated fortress became a pilgrim's shrine, with streams of visitors from almost everywhere. Its very name was changed into *Migdol Oz*, signifying a Tower of Strength. Samuel Primo, the Messiah's secretary, was set to work as feverishly as never before, writing letters, dispatching messages, and issuing proclamations. Indeed, a whole world was set in motion. Drove of pilgrims from almost every Jewish community stood waiting at the prison gates. Cargoes of furniture and tapestries came in with every vessel. It was all too wonderful, too magnificent. The Turkish officials did not dare interfere. Their obscure little town had suddenly become rich and prosperous, almost a world capital.

Sabbatai Zevi played his part with practiced skill. His old-time vanity had not forsaken him. He was King-Messiah again. A throne-room was set up where he held court in royal style. He dispensed counsel, bestowed blessings and, as before, he succeeded in deluding the wise and the simple, the ignorant and the subtle scholar alike. Rabbis and talmudic scholars came from almost all parts of the world, from Asia, Africa, Italy, Poland, and Holland. They engaged him in learned discussions on the merits of his claims, and they went away convinced. He waved aside many practices of the Jewish ritual, abolished the ninth of Ab and the seventeenth of Tammuz, both commemorating the destruction of the Temple and the fall of Jerusalem, as fast days, and proposed to inaugurate a new religious code of his

own, yet there was not a murmur of protest or disapproval from the learned.

There was only one man, Nehemiah ha-Kohen from far-away Poland, himself not without prophetic or messianic aspirations, who shook the King-Messiah's throne and, in the end, made it topple. He was sent to investigate the Messiah of Abydos. For several days the two men locked metaphysical horns, with texts

## THE BIBLE

NO ONE man could have made that first standardized translation of the Bible known as the St. James' Version. No single generation of men could have done it. It is not the labor of a single century. It represents the work of hundreds of translators, working through hundreds of years, each succeeding generation improving upon the work of the previous generation.

The 24 books of the Bible have inspired poets and writers in all the literatures of the world to such an extent, that one can scarcely read a masterpiece in which there is not some conscious or unconscious reference to these eternal books.

The Song of Songs, is the greatest of lyric ballads. The book of Job is certainly not only the grandest book in the Bible, but the most ancient drama of all, and can be studied with enthusiasm in our modern times. Another book of philosophical importance is Ecclesiastes, in which, in addition to much proverbial wisdom there is admirable poetry.

We now have many other versions, perhaps more scholarly than the King James of 1611, and centuries hence there will still be growing the number of poets, scholars and translators who will be delving into the depths of the Bible, seeking richer and deeper meaning and expressions of its original.

—DR. A. ASEN.

raining like arrows on every side. After the long kabbalistic duel was over, the Polish emissary was plainly skeptical. Sabbatai Zevi's enthusiasts would have slain him, but Nehemiah outwitted them by escaping to the Turks, to whom he confided Sabbatai's sham messiahship and his design against the Sultan and his kingdom.

What followed was quick and dramatic. Mahomet IV was an easy and benevolent despot. He did not interfere with the religious affairs of his subjects so long as they brooked no danger to himself or to his kingdom, but he was harsh and unforgiving to rebels, and by all rules, Sabbatai Zevi was a rebel against the State whose penalty could be none other than death. But Pasha Guidon, a renegade Jew and the Sultan's trusted physician, was of another mind. A rebel against his former religion himself, he knew best how to deal with other rebels. He advised his master against executing the pretender. That was too crude and cruel and might not discourage his followers from still be lieving in his messiahship. His plan was to make Sabbatai look ridiculous by prevailing upon him to become a Moslem. The Sultan consented and left it to his physician to attend to the details.

For the first time Sabbatai Zevi was unceremoniously treated. When the Turkish soldiers burst into his magnificent Abydos apartment to transfer him to Adrianople, where the Sultan was to sit in judgment over him, they showed him neither the respect nor the deference due to a King-Messiah. There was excitement among the faithful; they sensed the terrifying danger, and they were afraid. Sabbatai alone remained composed.

He was not left long in suspense. No sooner was he brought under guard to Adrianople, than he was assigned to an apartment in the seraglio. No report was left of his talks with the Sultan's renegade physician, but they must have been long and exciting. Guidon Pasha pressed his point with arguments to which there was no answer. The Sultan, he said, was a hard-headed realist who accepts nothing on faith. Things to him had to be proven, demonstrated, as clear-cut facts. The only test of messiahship the king recognized was for the man claiming the honor to submit his flesh to the poisoned arrows of skilled bowmen. If the Messiah survived the test, then, of course, the Sultan would grant him his every wish. The alternative was for Sabbatai to adopt the Moslem faith.

Sabbatai Zevi was terrified. He had no taste for martyrdom and he shrank with equal horror from apostasy. He was prepared for almost everything but

this. He was ready to surrender his lofty pretensions, to sink into oblivion, but these things they required of him, they were too much. He hoped for a miracle, for something to happen. Things always did happen whenever he was in a desperate position. But nothing did happen, except the long, interminable visits of his tormentor which left him limp and exhausted.

In the end, something did happen, and it came from his own perverse and tortured soul. What, he thought, if he fooled the Sultan, fooled his tormentor, fooled all the world? What if he became a Moslem in name only, just as a matter of form, by public declaration, and in his heart of hearts he remained a Jew, even the King-Messiah? Did not the Marranos in the depth of their souls, remain Jews, while openly, as a matter of form, pretended to be Christians? The thought no sooner flashed across his mind, than he felt himself inwardly relieved. Yes, he had found the answer to the insoluble problem. There was a smile of profound satisfaction on his wan lips. His misery was at an end; his old-time gaiety returned to him once more. He sent for Guidon Pasha to hurry to the Sultan that he was ready.

There was rejoicing at the seraglio, for

## TWICE-TOLD TALES

THIS tale is ascribed to Dr. Weizmann. Two brothers were engaged in different industries. One was in woolen clothing and the other in the fur business. The first was always hoping that the weather would be mild and the second that the weather would be freezing. The mother was in a quandary. If she prayed for mild weather, her furrier son would lose and if she prayed for freezing weather, her woolens son would suffer. Finally she solved the problem by praying, "Dear God, let us be favored with a season of warm frost."

In the old days, when the Jewish pioneers were asked, "Is it worthwhile to undergo all of these hardships?" they replied: "We may not live to see the fruits of our labors, but our children will."

Today when young men fight for Israel and are asked about their sacrifices they say: "We may not live to see the fruits of our labors, but our parents will."

Sabbatai was not indeed an ordinary convert. The ceremony was brief, but impressive. All the dignitaries of the court were assembled when, as a sign of his conversion, the King-Messiah donned the Moslem fez. The Sultan was not niggardly. Sabbatai was arrayed in a white silk uniform and appointed as seraglio chamberlain with a generous stipend for his support. His name, too, was changed. He was proclaimed as Mehmed Effendi, a favorite of the king, a nobleman among the notables of the Sublime Porte. It was thus that Sabbatai Zevi, the embodied hope and prayer of his people, entered upon the final role of his tragi-comic career.

Among the Jews the news created the deepest consternation. They were jeered and laughed at wherever they went, many not trusting themselves to leave their homes for shame. Those were days of mourning and bitterness for the Jews. Hundreds were impoverished, and hundreds others were excommunicated for their blind trust and folly. In all Jewry there was hardly a town or village without victims of the spurious King-Messiah. But the end was not yet. For full ten years after his conversion, Sabbatai Zevi carried on his messianic pretensions, trying to rekindle the old flame in the hearts of his scattered followers. To his brothers in Smyrna he wrote: "God has made me an Ishmaelite. He commanded and it was done." The deception he practiced for nearly a generation was renewed once more. Samuel Primo and Nathan Ghazati emerged from their hiding and carried on the agitation. "He is the Messiah, and we expect none other," they wrote to their deluded followers. For the first time in Jewish history was a man who committed the two sins most repugnant to Jews—betrayal and apostasy—hailed as Messiah.

Sabbatai Zevi himself tried to make good the lie as best he could. He mingled with Jews, sang psalms, and carried out certain synagogue rituals. He held himself out as Messiah in disguise. Occasionally he received letters from men as mad as himself who assured him of their belief and confidence in him. But they lacked the flavor such messages once had for him. His power and influence were

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*This is a sermon preached on Rosh Hashanah by Rabbi Levintal at The Brooklyn Jewish Center.*

## THE LANGUAGE OF STATEHOOD

By DR. ISRAEL H. LEVINTHAL

THIS is indeed a New Year in Jewish history in more than a literal sense. It is altogether a new Rosh Hashanah, different from all the other Rosh Hashanahs of the last nineteen centuries. It marks not only the usual change in the Jewish calendar—5709 instead of 5708—but is *year one* of a new epoch in the annals of Jewish life.

The miracle has happened. For the first time in 1878 years we are a free people again, a nation on its own historic soil. The dawn of Jewish freedom has entered our national life.

There is a very interesting historic note given by the Rabbis in the Talmud with reference to Rosh Hashanah. They try to recall what great and important events occurred on this holiday, and one of the Sages tells us: "It was on Rosh Hashanah that Joseph was freed from the dungeon in Egypt" (R. H. 11a). Joseph the dreamer, who suffered so much because of his dreams—sold as a slave, thrown into pit, languishing in dungeon of Egypt, finally saw his freedom on a Rosh Hashanah. This outcast among men now stood before the ruler Pharaoh, interpreting his dreams, and saving a people from starvation.

"What happened to Joseph happened also to Zion," says a Rabbi in the Midrash. Joseph is a symbol of all that happened to Zion and to the people of Zion. Like Joseph, the Jew of Zion languished in countless dungeons in many Egypts throughout all these centuries. In our own day we saw millions of these Jews, with the image of Zion engraved upon their minds and hearts, slaughtered mercilessly, and the remnant veritably languishing in the dungeons of Europe.

Thank God, this Rosh Hashanah marks the Jews' exit from their prison, a free people standing before the nations of the world with strength, with dignity and with self-respect.

It is interesting to note how the Rabbis associate Joseph's freedom with Rosh Hashanah. They quote the verse from the Psalms (81, 4-6): "Blow the horn at the new moon, at the full moon for our feast-day . . . He appointed it in Joseph for a testimony, when he went forth over the land of Egypt; a language

which I did not know I heard." There is a connection here between the commemoration of Rosh Hashanah and the statement that Joseph went out over the land of Egypt, learning a language which he did not know, which was a sufficient warrant for the Rabbis to conclude that it was on Rosh Hashanah that he became a free man, entering a new epoch in his life of usefulness and achievement.

But the Rabbis go deeper in the analysis of this statement of the Psalmist. What could he have meant by the words: "A language which I did not know, I heard, I understood"? And why is the name of Joseph spelled here so strangely, so differently from the usual way, with the added letter "H" inserted within it? And so they tell us a beautiful legend.

When Joseph appeared before Pharaoh, the king's advisors and ministers laughed and mocked. "What!" said they, "Will you permit this slave, this outcast to be a ruler among our people? One who aspires to be a ruler must know the languages of the seventy nations of the world. Examine him and see how ignorant and unfit he is to sit in our councils!" Just then, says the Talmud, the angel Gabriel appeared and tried to teach Joseph all the seventy languages. But somehow Joseph could not learn them. Gabriel then took one letter from God Himself—the letter "H"—and added it to Joseph's name — *Be'yehosef* — and instantly he mastered all the languages, so that in whatever language Pharaoh or his ministers spoke to him, Joseph understood, and answered in that very tongue. Yea, in very truth he could say: "A language which I did not know, I suddenly learned!"

How well this tale applies to Zion and to the new Jew of Israel! Take the very act of defending oneself—that is a language which the Jew did not know. He bent his back before every oppressor. He cringed before every tyrant. He knew only the language of silence and submission to every taunt, to every kick, to every beating. Suddenly we see the miracle of the *Haganah*, of the learning a language over-night which for almost 1900 years they did not know. And

what a mastery of that language the Jew displayed! The Jew who never knew the intricacies of army organization or discipline, who knew nothing about arms or weapons, suddenly became master of that language, and held back and almost defeated seven nations and their standing armies—one even supported by mighty Britain itself and led by British officers. What a remarkable story this miracle of *Haganah* tells. Nations thought—and some even hoped—that the Israeli forces would be crushed within a few weeks. But the miracle of the angel Gabriel occurred, and this new Joseph mastered the language which he did not know.

Or take the language of government, and see how here, too, the new Jew of Zion learned the language he did not know. For 1900 years he had no experience in the art of government or diplomacy. He had no relationship, politically, with the nations of the world. They commanded and he obeyed. Never did he dare to speak to them as an equal. Suddenly, over-night, this new Jew of Israel mastered this language. Even the most enthusiastic Zionist among us thought that there would have to be a transition period of months or years before the Jews of Israel could learn the intricacies of government and political life. Take, for example, the simplest needs of a country—running a post office or minting money. Where did the Jew learn this? Yet—see—instantly as it were, on the very day that Britain left the country, the government of Israel functioned in every way, within the land, and in diplomatic relationship with the nations of the world. Again "a language which I did not know, I learned!"

And we, too, the Jews of the Diaspora, we Jews of America, have also suddenly learned a language which we did not know before this modern Joseph became free. We learned the language of self-respect, a new esteem for the very name of Jew. We walk now with head erect, no longer feeling that we are the pariahs of mankind. The world has been forced

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**M**ANY of us have seen pictures of Nazi concentration camps, and I, like others, have associated them with the camps for displaced persons in Europe. But as a member of the Central Board of the World Ort Union I visited this summer a number of D.P. camps in Italy, Germany and Austria, and I can report there is no similarity between the two types. The D.P.'s live in military barracks but they are not walled in to prevent escape. The guards at the entrance are Jewish, and they are stationed there merely to keep out intruders. The internees have absolute freedom. They come and go as they please, do what they please and leave the camp whenever they wish. (Many D.P.'s do leave daily, especially those between the ages of 17 to 35, who join the Haganah.)

While the D.P. camps are a paradise compared with the Nazi camps they are hellish by comparison with normal living. The D.P.'s get the equivalent of 1500 calories from the International Refugee Organization, and a supplementary ration of 500 calories from the Joint Distribution Committee. They have enough, to keep them from absolute malnutrition but not enough to live healthfully. And the food is unpalatable and not the kind they would choose voluntarily. The living quarters are, at best, one-room apartments for three or more people. Many live in dormitories which consist of large rooms filled with cots.

I can best illustrate life in a D.P. camp by describing conditions in three camps in Northern Italy.

First I went to Cremona, about 80 miles from Milan. I was taken there by Dr. Jaffe, director of ORT activities in northern Italy, and we called on the IRO officer in charge, Major O'Shaunessey, of the British Army. In his office hung a blackboard with statistical information indicating that the number of inmates the previous day was 1115 as against a present figure of 1099. I asked what became of the other 16. "They just disappeared," the Major replied. "They join the Haganah." He then compared the Israel situation with the Irish rebellions against the British, and went on: "You've got to expect that the able-bodied will leave to fight." When I asked him how the people in the camps got along he said,

## WHAT I SAW IN THE D. P. CAMPS

By MAX HERZFELD

"Those who want to go to Palestine or elsewhere to start a new life, and preserve a hope for the future are in the ORT school."

Living conditions in this camp were primitive, or worse—really shocking in some aspects. Yet many babies were born there—70 up to the time I was there. Many of the D.P.'s lived in dormitories. At the back of the cots the internees stored their few belongings. When they went to bed a blanket was drawn around the cot, and this was all the privacy the married couples could get. Some had "apartments" with walls made of cardboard papered with newspapers. In place of a door was a curtain. When I expressed my shock at these conditions for family living the officer said that after existing for some time in this manner, the internees practically lost all sense of shame. The private rooms contained cots, home-made tables and cook-stoves. There were no chairs, the cots being used for sitting. Some of the stoves were outside the rooms. The appearance of the rooms depended on the occupants—some were as neat and clean as was possible, others sloppy, the beds unmade and things lying around.

Although the schools maintained by ORT are free, and the courses taught excellent and adaptable for work in any country, only about 10% of the internees took advantage of them. They expected that soon after their liberation they would be taken to Palestine, or whatever land

they wished to go, and since courses take at least six months they believed they would interfere with their leaving, or that their training would be incomplete. Other internees have become so dispirited that they would rather sit around and do nothing. ORT, of course demands a degree of aptitude on the part of the students and this cuts down some prospective attendance. To encourage ORT study and to enable students to expend the additional energy the work requires, an extra dole of the precious calories is provided, and because this prize attracts the poor, hungry inmates, a keen watch is required to admit only those qualified for ORT training.

At the Cremona camp I had a talk with the head instructor, who told me that he and his wife and two children are alive today only through the kindness of a priest. He was a native of Austria, and when Hitler took over, he and his family fled and finally landed in Italy. One day the police came to him and said there would be a round-up of Jews and advised him to hide in the woods. For two weeks the police brought food to this family, and when it was deemed safe a Catholic priest arrived, escorted them to the Swiss border, and got them across. The instructor said that many thousands of Jews were rescued by the church, often



*ORT trainees in Italy putting up a model house.*

at the risk of the priests' or nuns' lives. These humane deeds were characteristic only of the church in Italy and France. In Poland, this refugee said, the church was no better than the people it served.

The next camp I visited was near Turin, called Camp Rivoli. The director of the ORT school there was anxious to display the good work of his pupils, and he had a good deal to boast about. He was particularly proud of the courses in building construction. The men were learning bricklaying, plastering, plumbing, tinsmithing, carpentering and almost every craft that enters into building. These students were being prepared for emigration to Israel.

In this camp there were, officially, 1700 internees, but actually there were only 1400. 300 had joined the Haganah, but because the food rationing was so pitifully short the reduction of the population had not been reported so that additional food would be obtained by those remaining.

When I first entered Camp Rivoli I saw two signs over doors. One read: Haganah, the other: Court. The chairman of the camp committee explained to me the meaning of these signs, and gave me a description of the manner in which the camp was run. It was governed like a city. The population was divided into as many political parties as there are in Israel, and in addition, a non-Zionist group. Each group held an election and chose its leader. These leaders selected from among themselves a chairman, who was the head of the camp government. The various leaders were appointed heads of departments and formed a cabinet. Under them were committees to carry out the work assigned.

The Haganah committee was particularly active when I was there. It was after all the single men and the married men without children. Those who refused to enlist were dubbed traitors. One of the excuses given for not enlisting was attendance at the ORT school. The Haganah committee then asked ORT to bar such men. ORT took the position that while it would not urge anyone eligible to join Haganah to enter a class it would not bar a man from attendance once he had started a course. Everyone, however, had made a contribution to Haganah. Two months of supplemental

rations had been given up, sold, and the proceeds turned over to the camp Haganah committee.

There was a good deal of trading within the camp, some persons selling soda, cigarettes and postcards. There was even a cafe where liquor and food were sold. I was told the proceeds were donated to the Haganah. The "stock" came from

## THE MEANING OF ORT

ORT (Organization for Rehabilitation Through Training), is an organization, started in 1880 to help Jews wishing to escape from a restricted existence in modern ghettos by teaching them trades and agriculture and so enable them to make, through their productive efforts, a contribution to the economy of the country to which they might emigrate.

ORT has the greatest potential for the survival of Jewry. In the D.P. camps, the internees are being prepared to make a material contribution to the development of Israel through the skills they are taught in the ORT schools, all of which are peculiarly adapted for Palestine. In Shanghai, Morocco, in North and South America and in the countries of Europe, ORT schools are training future leaders in industry and commerce whose efforts will help rehabilitate Jewry on a world-wide scale.

In periods of greatest tragedy, ORT has brought hope to the refugees from Nazi persecution in D.P. camps. It has lifted the victims from the depths of despair and has opened for them vistas of a new life in a new land where a skill acquired in an ORT school brings a visa and a welcome. In the new home such skills make finding a job easy and integrate the settler into the economy of his new home.

—M. H.

packages sent from abroad. Inmates who have no outside help at all are assigned by a committee to work for the IRO at a salary of 100 liras a day, approximately 18 cents.

Camp Rivoli has the highest birthrate,

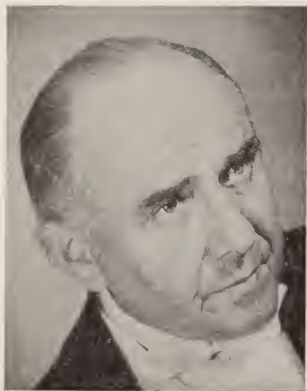
averaging one baby every 36 hours. There were 300 children there, and wherever you turned you saw baby carriages and clotheslines with baby wash. The youngsters looked well-fed and beautiful and seemed bright. Many of the mothers bartered food for things their babies needed. The older children didn't look too well. I saw a group of seven-year-olds who appeared much younger because they were under-nourished. They told me they went to school, learned *ivra*, arithmetic and other subjects. They were old-young children, serious and resigned.

Another camp I went through was Grugliasco. It was by far the best camp I visited, a former military hospital. Unfortunately this camp had to be vacated by the Jews, as were most of the Northern Italian camps. They were all being converted into transitory depots mainly for non-Jews selected for emigration. The new camps, together with the ORT schools, are moved to barracks farther south, around Bari. The Italian government has been extremely friendly and cooperative.

Not all D. P.'s live in camps. There are D. P.'s training at ORT schools in Rome, for example. In one of them there is a class for plane piloting. The D.P.'s taking this course live in a beautiful villa. These D.P.'s are an unusual exception, for they are well fed and clothed. Nothing is too good for them. But the work they are learning is of paramount importance. At Tivoli, not far from Rome, ORT maintains an agricultural school on a fair-sized farm.

The D.P. camps in Germany and Austria are not much different from those in Italy except that they are generally larger and the physical conditions are somewhat better. But the food, government of the camp, occupations of the internees and the ORT schools are similar in character. The camps being larger, the internees greater in number and ORT operations having started sooner, the work has progressed to a somewhat greater degree.

All displaced persons, without exception, ask how soon they will be able to leave. Many are demoralized through their long stay and the frustration of their hope of early departure, but the hope of all is kept alive by the events in Israel.



THERE was a time when Sholom Secunda, the eminent music maker and director of the Brooklyn Jewish Center's music activities, was adventuring in vaudeville and in the scarlet fields of burlesque.

This enterprise was a rather odd progression for Secunda, for he began his musical career as a cantorial prodigy. But life has a way with us.

Some forty years ago the New York Jewish community was startled by the appearance of a young boy who had a golden voice which he applied with skill and unusually fine effect to synagogal music. This was Sholom Secunda. He was brought to this country from his native Ukraine by Herman Wohl, the choral leader, who intended him to be a soloist with his choirs. But his voice was far too good to waste on small matters, so the boy was developed into a concert artist, and toured American-Jewish communities for three years. Then nature asserted itself and put a stop to child exploitation by changing Sholom's voice.

Mr. Secunda says that he was very happy when this happened, for he had grown weary with commercialization and wanted to lead a normal existence. So beginning at 15 he settled down to a home life, went to school, played with the boys, and studied music seriously. His ambition was to compose and conduct, and he studied piano and theory at what is now the Juilliard School of Music and at Columbia University. He graduated a finished musician, but faced with

## SECUNDA'S COLORFUL CAREER

By JOSEPH KAYE

the problems of making a living he drifted into vaudeville, and under the name of Sam Secunda worked with various acts. It was in this way that he got involved with burlesque.

But the muse on high always haunted Secunda, and while he was accompanying vaudevillians in Philadelphia, the opportunity came to conduct a Salmaggi-like opera troupe, calling itself the Philadelphia Opera Company. Secunda happily left the variety stages and threw himself zealously into opera. He conducted "Carmen," "Il Travatore," "Traviata" and "Rigoletto." How he missed "Pagliacci" and "Cavaleria Rusticana," he doesn't know.

In Philadelphia, nostalgia led him to the Arch Street Theatre, popular home of Yiddish drama. There he met Anshell Schorr, the theatre's manager, and Schorr offered him a job at a higher salary than the Italians paid him. A growing man, he needed money, so he regretfully detached himself from Verdi and Bizet.

Like all music masters, associated with the Yiddish theatre, Secunda had to write songs for the shows produced there as well as conduct. His very first song for Schorr was a hit—"Das Yiddische Lied." The second song was a hit too, "Yukel," which brought him \$2,000 the first three months via Jewish records.

At no time in his life had Secunda seen so much money, so drunk with wealth he went to Europe on a holiday. When he returned his gains were in Continental pockets and he had to return to his job. Thus serious art had to be sidetracked again.

But it was in the Yiddish theatre that Sholom Secunda really found himself. He turned out show after show with facility and grace. Practically all the famous Yiddish players have tapped his melodic inspiration.

Of course, every one knows about "Bei Mir Bist du Schein." In case everyone doesn't, here is the true history of this classic. In 1932 Secunda wrote the song for a show produced in the Parkway Theatre called "I Would If I Could," the stars being Aaron Lebedeff and Leon Blank. The song was prompted by a line popular in the Secunda home. For some

reason not understandable to Secunda, his wife had a habit of disparaging herself. When this happened, her husband would say, "Don't worry, kid—" (or some such term) "*—bei mir bist du schein!*"

The song became popular in Yiddish, so much so that an obscure trio of Gentile girls who sang around at Jewish affairs learned to sing it in the mother tongue and thereby increased their popularity. Later they sang it in an English version and so made it and themselves famous. The girls were the Andrews Sisters.

However, Secunda's profits from the song were considerably curtailed because he had sold it several years previously for thirty dollars. No one would give him more.

During one of his tours following this emergence as a Broadway composer, Secunda played in Philadelphia. An elderly woman came to his dressing room to pay her respects and told him she had heard how little his song had earned for him. "But through you I made more than you did on 'Bei Mir Bist du Schein,'" she said, and this was her story: A department store announced it had received a shipment of "Bei Mir" records. There was a rush to buy them, and in the crowd was the elderly lady. Somebody knocked her down, she hurt her leg, sued the store and got a hundred dollars.

Today the Yiddish show business is behind Sholom Secunda. Having achieved all the distinction that that field can yield him, he has returned to his first great love—serious music. But this has now been harmonized with all that he has learned about Jewishness, and the result is a prolific production of music based on liturgical and folk themes. He has written a Suite which has been performed over the C.B.S. network and published by a leading house; a string quartet and symphony have been performed, and the quartet recorded. He has also composed an opera.

Aside from his composing, Secunda lectures extensively on Jewish music and conducts choruses. He is a happy man now, being able to truly serve himself and at the same time serve his people.



# NEWS OF ISRAEL

THE Egyptian army in Palestine seemed on the verge of being knocked out as the Israeli soldiers captured Beersheba and cut the Egyptian supply lines. Only the roads held by King Abdullah's Trans Jordan troops were open to Egypt for communications, and Abdullah is not on good terms with Egypt.

At this writing a truce was imposed by the United Nations and Israel accepted it conditional upon receiving official notification that Egypt had ordered its army, including irregulars, to cease fire.

The new outbreak of hostilities began when Egypt broke the former truce (on October 15) by attacking Israeli convoys which were moving in the Negev in accordance with the U. N. decision opening the roads to the Jews for 6 hours.

David Ben Gurion, Prime Minister and Minister of War, congratulated the Israeli commander of the Negev front for what the world generally considers a remarkable victory. The Israeli air force blasted the Egyptian concentrations on a round-the-clock schedule.

Meanwhile Israeli leaders expressed indignation over Mediator Dr. Ralph Bunche's report to the U. N. Council which tended to place the responsibility for the new hostilities on the Jews. In New York, Representative Emanuel Celler, on arriving after a month's trip to Israel, accused Dr. Bunche of taking "orders veiled as suggestions" from the U. S. State Department. He also charged John McDonald, U. S. Consul General at Jerusalem, with an anti-Jewish bias, and demanded he be recalled because of misuse of his office.

It was learned here that the latest development in the Negev is alarming Egyptian Government leaders and has resulted in consultations between Egyptian delegation to the U. N. and the American and British delegations. Egypt has expended in the five-month war and the armed truce a total of 80 million pounds (\$320,000,000), or four-fifths of its scheduled revenue for this year.

The Cairo Government's first estimate was that the war would cost 30 million pounds (\$120,000,000), and this was the amount which Premier Nokrashi Pasha

asked in a secret meeting of the Egyptian Senate on May 14, on the eve of the war against Israel. The money was to be drawn from Egypt's budgetary reserves. At that session of the Senate the Premier told the Senators that the war against Israel would be over in two weeks, and that he received assurances that neither Britain nor the Security Council would intervene during that period.

The Chief Engineer for the Jewish Agency, Jacob Resier, recently arrived in New York, revealed that plans have been made to build 37,000 housing units in Israel to accommodate the 120,000 immigrants expected in the next twelve months. The cost has been estimated at \$64,000,000. Already there is a desperate shortage of housing in Israel because of immigrants already there. In Tel Aviv an average of three persons live in one room under present conditions.

The Jewish National Fund's budget for this year is 26,000,000 Israeli pounds (\$104,000,000). Eighty percent of the budget has been set aside for land redemption and 20 percent will be utilized towards land reclamation.

A military court investigating the Sternist jailbreak in Jaffa this week found a number of Military Police officers and N. C. O.'s guilty of dereliction of duty and ordered them dishonorably discharged from the Israeli Army. The N. P.'s will stand trial before a court martial. According to unofficial reports, the number of persons involved in the court martial will be 76.

The Communist newspaper *Kol Haam* (Voice of the People) reported that the Jewish Communist Party of Palestine and the Arab League for National Liberation had merged. In a joint declaration, the paper reported, the two groups said that the merged movement supports the U. N. partition resolution, providing for the establishment of two separate states in Palestine bound together by economic union.

Representatives of the Chief Rabbinate, the Jewish National Council and a num-

ber of religious organizations met in Jerusalem to discuss the "position of religion in the framework of the State of Israel." A number of the speakers complained that the influence of the Jewish religion was not yet being felt in the government machinery, the proposed constitution or existing legislation. A committee of three, headed by Rabbi Meir Berlin, Mizrahi leader, was appointed to work out proposals for changing the situation.

A Cabinet committee, dealing with preparations for the first parliamentary elections to be held in Israel, has submitted a recommendation to the Cabinet

## ISRAEL'S FLAG

A special committee of experts, designated to recommend an official Israeli flag, announced that it had decided on the following pattern for the Jewish state's emblem: A white background with two blue stripes on both the right and left sides and with the Shield of David in the center.

The Israeli crest would be a gray Chanukah lamp with seven branches against a blue background and containing seven Herzl stars. At the bottom right would be a Shofar while at the bottom left would be the traditional Esrog (citron) and palm branch. The committee of experts is headed by Prof. Eliezier Sukenik.

to set December 15 as the date of the elections. The proposal must be approved by the State Council.

The intention of the State of Israel to claim Western Galilee, Jerusalem and a territorial link between Tel Aviv and Jerusalem was reiterated in Paris by Israeli Foreign Minister Moshe Shertok, speaking at a reception tendered him by the French Zionist Federation.

Shertok asserted that the Israeli Government will also make every effort to retain the Negev. He stressed the importance of Israel's establishing a definite settlement with the Middle East states. "We have representatives in Moscow, Prague, Washington, etc.," he stated, "and we must have representatives in Cairo, Damascus and Bagdad — and we will have them."

# NEWS OF THE CENTER

## Late Friday Night Lecture Services To Begin Next Friday Evening

MEMBERS are reminded that our late Friday Night Lecture Services will be resumed for this season next Friday evening, November 5th at 8:30 o'clock. Rabbi Levinthal will preach the opening sermon and will discuss "The Problem of the Dissident Groups in the New State of Israel."

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members and friends are cordially invited.

## Institute of Jewish Studies For Adults Now Open

THE opening assembly of the Institute of Jewish Studies for Adults was held on Thursday evening, October 28th at 8:30 o'clock. Rabbi Levinthal, Rabbi Saltzman and Dr. Reuben Finkelstein, who is chairman of the committee on Adult Jewish Education, greeted the assembly. The courses being given this season are Conversational Hebrew, Bible, Prayer Book, Religion, Jewish History, Talmud and Yiddish. Courses are given on Tuesday and Wednesday evenings as well as on Wednesday mornings. Those who are interested and who have not as yet registered are asked to do so at once.

## Sisterhood Board Meeting Nov. 9th

THE next meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, November 8th at 1 o'clock. Members of the Board are urged to attend and to come early.

## Federation Dinner Nov. 18th

THE annual Brooklyn Jewish Center dinner on behalf of the Federation of Jewish Philanthropies will be held on Thursday evening, November 18th at 6:30 o'clock. Federation's goal in this year's campaign is \$16,500,000.00 and we hope that Center members will do their share in helping to make the campaign a huge success. Please make your reservations immediately at the office of the Center. Subscription is \$6.50 per person.

## S. O. S. Campaign For Canned Goods

THE record-breaking community S.O.S. campaigns have enabled the JDC, for the time being, to catch up on its used clothing requirements. The facilities of the S. O. S. national warehouse will be streamlined to concentrate on the processing of canned foods, infant layettes, and new clothing. Please bring these articles to the Center.

## Junior Club Activities

THE Junior clubs of the Center began their activities on Saturday night, October 16th. The clubs are directly affiliated with National Young Judea and are being led by a very competent and able staff of leaders under the supervision of Rabbi Manuel Saltzman in a program of cultural, social and gymnasium activities. The following is a list of the groups and their respective leaders: *Shomrim*—Joseph Aaron; *Tzofim*—Judah Adelson; *Maccabees*—William Rosenthal; *Vivalets*—Lila Cohen; *Candle-Lites*—Ruth Galad. Alvin Goldberg is in charge of the athletic activities and I. Adolph is in charge of swimming. Mr. Leo Shpall is advisor of the Junior club division.

Children of Center members, pupils in our Hebrew School, Sunday School and Center Academy are cordially invited to join a club.

## Girl Scout Troops

BROOKLYN JEWISH CENTER Girl Scout Troops No. 128 and 159 have been meeting since early in September. They are being led by Mrs. J. Stenzler, Mrs. E. Wiles, Miss Betty Marlin and Mrs. Berger. These troops will celebrate Girl Scout Week by joining the Junior Congregation Services on Saturday, October 30th which has been designated as Girl Scout Sabbath. Members of the troops are urged to attend this important assembly of the Girl Scouts.

## Congratulations

HEARTY congratulations and best wishes are extended to Mr. and Mrs. Alex Bernstein of 1503 President Street on the Bar Mitzvah of their grandson, Richard Bernstein, on October 16, 1948.

## Junior Congregation and Hebrew School Notes

THE Junior Congregation held impressive services in the Beth Ha-Midrash during the Rosh Ha-Shonah and Yom Kippur holidays. Rabbi Mordecai H. Lewittes officiated. The Chazanim were Herbert Kummel and Buddy Lowenfeld. The Shofar was blown by Mr. Irwin Rubin and Arthur Vidars. The Torah was read by Lloyd Altman. Robert Kritz assisted as Chazan. Bernard Epworth, Jerry Machlis and Daniel Klinghoffer served as Gabaim. Summaries of the Law were given by Julia Heimowitz, Jeanette Flamm, Helen Aronow, Ruth Klinghoffer and Toby Brown. Prayers for the Government were read by Frieda Cohen and Shirley Aronow.

☆

THE Hebrew and Religious Schools now have the largest registration in the history of the Brooklyn Jewish Center. 317 Students are enrolled in the 3-day-a-week department of the Hebrew School; 296 students are enrolled in the Religious School.

The faculty of the Hebrew School for the current year consists of the following: Principal, Rabbi Mordecai H. Lewittes. Teachers, Jean Serbin Beder, Samuel Edelheit, George Epstein, Irving Gabel, Rebecca Rosenstein, Paula Weinreb, Leo Shpall, Evelyn Zusman, Nechama Cohen, Selma Mandell.

Registrar, Mrs. E. N. Rabinowitz. Secretary, Mrs. F. K. Eisenberg.

The following are members of the Religious School faculty:

Judith Abelson, A. Alter, Jacob Grumet, Lila Cohen, Mildred Mogilensky, Dora Muhlbaier, Rebecca Rosenstein, Irwin Rubin, Laura Sorscher, Hannah Wiedman, Bertha Wiener, Mrs. Laura Rubin, Seymour Wadler.  
Musical Director—Sholom Secunda.

☆

A new class, called the Senior Group, has been added to the High School department. This class, under the direction of Mr. Irwin Rubin, is made up of students enrolled in the 3rd or 4th year of public

high school who would like an opportunity to continue their study of Jewish history and literature. Students to be eligible must have completed one of the preliminary departments of our School. Other classes in the High School department are the Post-Graduate Hebrew class for graduates of the Hebrew School and Center Academy; the Consecration class for graduates of the Religious School and the Post-Bar Mitzvah class for boys who have been confirmed and who wish to continue their study of Bible and Jewish history.

☆

### Junior Congregation

THE Junior Congregation will celebrate Girl Scout Sabbath on Saturday, October 30th by dedicating their services to the Girl Scouts of America and to the pupils of the Brooklyn Jewish Center schools. A kiddush has been arranged by Mr. and Mrs. Leo Kaufmann in honor of the marriage of their daughter.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talemim from the following:

Mr. and Mrs. Charles S. Feinberg in honor of the Bar Mitzvah of their son, Bernard Melvin.

Mr. and Mrs. Harry A. Freedman in honor of the birth of a grandson, Andrew Jonathan Branower.

### Additions to Library

THE following books have been added to our library and are in circulation:

"Trial of the Major War Criminals Before International Military Tribunal," Vol. I - XXVI—Nuremberg.

"Under the Fig Tree"—Yitzhak Schenber.

"The Young Lions"—Irwin Shaw

"The Gangster Isaac Babel"—Benya Krik.  
"Chekov and His Russia"—W. H. Binford.

"Days of Awe"—S. Y. Agnon.

"Destination Palestine"—Ruth Gruber.

"Germany: What Now?"—Joachim Joestlin.

"I Learn From Children"—Caroline Pratt.

"Intruder in the Dust"—Herbert Faulkner.

"I Was a Doctor in Auschwitz"—Gisella Peil.

"The Maccabees"—Elias Bickerman.

"Science Advances"—J. B. S. Haldane.

"The Birth of Israel"—Jorges Garcia Granados.

"The Tower of Terzel"—Pierre Van Passen.

"The Crusaders"—Stefan Heym.

"Russian Literature Since the Revolution"—Edited—Jushua Kunitz.

"Lost Stage Galley"—Frank Bonham.

"The Masquerade in Spain"—Charles Folty, Jr.

"Nobody's Fool"—Charles Yale Harrison.

"The Old Beauty and Others"—Willia Cather.

"One Clear Call"—Upton Sinclair.

"Palestine, Land of Israel"—Herbert Sonnenfeld.

"Peony"—Pearl S. Buck.

"Roads to Zion"—Kurt Wilhelm.

"Sex Laws and Customs in Judaism"—Louis M. Epstein.

"My Glorious Brother"—Howard Fast.

### Young Folks League

#### Election Night Social

THE Young Folks League of the Center is planning a social for its members on Tuesday evening, November 2nd (Election Night). A very enjoyable evening is in store and members are cordially invited. This affair is open strictly to members—no guests or friends will be admitted.

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### Young Folks League Lecture Series

THE Young Folks League is sponsoring a series of six lectures which will be given in two phases of three each. The first lecture of series A will be given on Tuesday evening, November 9th and the second lecture will be delivered on November 16th. More detailed information regarding this series will be announced at a later date. Open only to members, no exception will be made for friends or guests.

### Sabbath Services

FRIDAY evening services at 5:00.

Kindling of candles at 4:37 p.m.

Sabbath services, Parsha "Bereshit"—Genesis 1.1-6.8, Prophets Isaiah 42.5-43.11 will commence at 8:45 A.M.

Mincha services at 5:00.

Rabbi Levinthal will preach on the weekly portion of the law.

Rabbi Saltzman will deliver the lecture in Yiddish this Saturday afternoon at 4:00 P.M.

### Daily Services

MORNING services at 8:00 o'clock.

MINCHA services at 5:00 P.M.

### Personal Request From Rabbi Levinthal

Rabbi Levinthal, who has accepted an appointment this year as Visiting Professor of Homiletics at the Jewish Theological Seminary in New York, will give his lectures to the students on Thursday mornings from 11 A.M. to 1 P.M. The rabbi therefore requests members who may desire appointments with him, or may require his services on Thursdays, to please arrange such appointments on Thursday afternoons and not in the morning.

### Junior League

THE next meeting of the Junior League scheduled for Thursday evening, November 4th will be in the form of an Open Meeting. Members of the League and their friends are invited.

### Inta-League Boys and Girls Clubs Start Season

THE Inta-League Boys and Girls Clubs have opened this season with two very fine programs. Election of officers will take place shortly. Plans for future meetings will include programs outlined by the Inta-Leaguers themselves under the guidance of the leaders, Mrs. Laura Rubin, Mr. Herbert Kummel and Mr. Irvin I. Rubin, Director of the Senior Youth Groups. Cultural, social and athletic activities are part of the Inta-League program. All children of Center members and students in our Religious Schools and Center Academy who are in the last two years of High School are cordially invited to attend the meetings which are held every Saturday night at 8:15 o'clock.

### Unveiling of Levy Monument

THE unveiling of a monument in memory of Harry Levy will be held on Sunday afternoon, November 7th at 2 o'clock at the Mt. Judah Cemetery, Block 2, Section 6 (Moskowitz Plot).

### Night of Stars Performance To Aid U. J. A.

TICKETS for the "Night of Stars" which will be held on November 15th at the Madison Square Garden, may be obtained from Mrs. K. I. Ostow, 523 Crown Street. SL 6 2842.

### Congratulations

Mr. and Mrs. Samuel Shevlowitz of 12 Crown Street on the engagement of their daughter, Seena Sheldon, to Mr. Ira Solomon.



## MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AARON, JOSEPH H.

Res. 916 Carroll St.  
Bus. Teacher, P. S. 175  
Married

*Proposed by* Irvin I. Rubin,  
Dr. Samuel T. Markoff

ALTERMAN, MONTAGUE T.

Res. 789 St. Marks Ave.  
Bus. Attorney, 160-16 Jamaica Ave.  
Married, *Proposed by* Joseph Richman,  
Frank Schaeffer

BAGASHICK, MISS FLORENCE

Res. 42a Hampton Place  
*Proposed by* Samuel Kamenetzky,  
Louis J. Roth

BECKENSTEIN, NORMAN

Res. 1592 St. Marks Ave.  
Bus. 1592 St. Marks Ave.  
Single

BERNSTEIN, MISS LILLIAN

Res. 1574 Union St.

CHALEF, JEROME

Res. 303 E. 94th St.  
Bus. Acct., 303 E. 94th St.  
Single  
*Proposed by* Hyman Rosen,  
Sol Rosen

CHALEF, MORTON M.

Res. 303 E. 94th St.  
Bus. Chemist, 127th St. & 3rd Ave.  
College Pt.

Single

*Proposed by* Hyman Rosen,  
Sol Rosen

COHEN, MISS BERNICE

Res. 1054 Eastern Parkway

COHEN, MISS ELINORE

Res. 8305—21st Ave.  
*Proposed by* Hyman Bloomgarten,  
Marilyn Kobre

COHEN, IRVING

Res. 1571 Lincoln Place  
Bus. Auto Carburetors, 86-50 Queens  
Boulevard

Married

*Proposed by* Sam Schoenfeld,  
William Mintz

COHEN, SARIS

Res. 35 Hampton Place  
Bus. Asst. Principal, J.H.S. No. 49  
Married  
*Proposed by* Morris C. Finkel

COHN, HARRY

Res. 919 Park Place  
Bus. Telephone Serv., 45 Snyder Ave.  
Single  
*Proposed by* Dr. Irving Horowitz  
Dr. Felix Horowitz

DEUTSCH, MISS ELAINE M.

Res. 1602 W. 10th St.

EHRENPREIS, RUDOLPH

Res. 302 Eastern Parkway  
Bus. Bindery, 61 Beekman St.  
Married

EIRLICH, MISS MURIEL

Res. 763 Greene Ave.

ELLIOT, MISS LILY

Res. 2067 E. 1st St.  
*Proposed by* Pearl Person,  
Minnie S. Cutler

FELDMAN, DAVID

Res. 760 Montgomery St.  
Bus. 481 Broadway  
Married

*Proposed by* Hyman Zimmerman,  
Helen Wiener

FISHKOFF, MISS EVELYN

Res. 5110—19th Ave.  
*Proposed by* Pearl Person,  
Minnie S. Cutler

FINE, DR. ISIDOR

Res. 683 Montgomery St.  
Bus. Physician, 683 Montgomery St.  
Married

FOLANDER, MISS JEAN

Res. 253 Stockton St.  
*Proposed by* Celayne Lane,  
Helen Feldman

FRIEDMAN, MISS DORIS

Res. 1563 St. Johns Place  
*Proposed by* Judith Ziman,  
Dr. Alexander Leff

FRIEDMAN, MISS JESSIE

Res. 329a Crown St.

GALMITZ, AARON

Res. 1025 St. Johns Place  
Bus. Pharmacy, 780 Gates Ave.  
Married

*Proposed by* Harry B. Wesceley,  
Louis J. Wesceley

GARTENBERG, SAMUEL B.

Res. 474 Brooklyn Ave.  
Bus. Tax Assessor, Municipal Bldg.,  
Brooklyn

Married

*Proposed by* Louis Weiss,  
Charles Rubenstein

GELLES, MISS LUCY

Res. 936 St. Marks Ave.

GERSON, JULES

Res. 934 Carroll St.  
Bus. Jeweler, 126 W. 46th St.  
Married

*Proposed by* Judge Emanuel Greenberg

GOLDBERG, MISS SYLVIA

Res. 409 Georgia Ave.  
*Proposed by* Florence Gallant,  
Minnie S. Cutler

GOLDMAN, MISS RUTH E.

Res. 1690 Union St.

GOLDSTEIN, SAMUEL A.

Res. 270 Crown St.  
Bus. Teacher, Bryant H. S.  
Married

*Proposed by* Joseph Levy, Jr.,  
Nathaniel H. Jackson

GOTTFRIED, MISS CELIA

Res. 133 Penn St.  
*Proposed by* Marilyn Kobre,  
Abe Mann

GROMAN, MISS BLANCHE

Res. 496 Hinsdale St.  
*Proposed by* Samuel Babbitt,  
Samuel Margolis

HAAS, CHARLES

Res. 2375 Ocean Ave.  
Bus. New York Daily Mirror  
Single

*Proposed by* Gerald Jacobs,  
Philip Jacobs

HOBISH, HARRY

Res. 705 Avenue L  
Bus. Electrical Cont., 424 Foster Ave.  
Married

*Proposed by* Hyman Aaron,  
Joseph Goldberg

HOROWITZ, ALBERT

Res. 750 Lefferts Ave.  
Bus. Paper, 74 Bushwick Ave.  
Married

*Proposed by* Sol Horowitz,  
Irving S. Horowitz

HURWITZ, BERNARD

Res. 1409 Carroll St.  
Bus. Dress Mfg., 530—7th Ave.  
Married

*Proposed by*  
Irving Chalkin

JAFFE, DANIEL

Res. 1255 E. 27th St.  
Bus. Adv. Mgr., 68 Cortlandt St.  
Single

- Proposed by* Samuel Shapiro,  
Joel Sugar
- JEFFER, ALVIN M.  
Res. 437 E. 56th St.  
Bus. Jeffer Funeral Parlor  
Married  
*Proposed by* Louis J. Gribetz,  
Abe Feldman
- KAHN, DR. JULIUS J.  
Res. 4 E. 56th St.  
Bus. Dentist, 1045 Eastern Parkway  
Married  
*Proposed by* Dr. Irvin Sparer,  
Louis Kotimsky
- KARCH, DR. MORRIS  
Res. 5618 Beverly Road  
Bus. Dentist, 620 Osborn St.  
Married  
*Proposed by* Bernard Gartner
- KATZ, BERNARD H.  
Res. 1555 Lincoln Place  
Single
- KAUFMAN, ALFRED  
Res. P.O.B. #31, Mitchel Field, N.Y.  
Bus. Air Force Officer  
Single
- KIMMEL, DR. PHILIP R.  
Res. 30 E. 91st St.  
Bus. Dentist  
Single  
*Proposed by* Abraham Kimmel
- KOSOFKY, MISS HARRIET  
Res. 591 Dumont Ave.  
*Proposed by* Pearl Jablin,  
Clair Sorotsky
- LAPAYOWER, MISS PEARL  
Res. 1030 Park Place  
*Proposed by* Harold Sobelman
- LEIFER, MISS EVELYN  
Res. 1420 E. 4th St.  
*Proposed by* Irving Lerner,  
Henry Lee Poyta
- LEMBERGER, JACOB  
Res. 1040 Carroll St.  
Bus. J. N. F., 41 E. 42nd St.  
Married
- LEVINE, AARON  
Res. 1367 Sterling Place  
Bus. Fluor. Mfg., 40 W. 25th St.  
Single  
*Proposed by* Seymour Glass,  
Murray Segal
- LEVINE, MISS TESSIE  
Res. 1134 Blake Ave.  
*Proposed by* Hyman Rosen,  
Sam Schiffman
- LIPMAN, ISIDORE  
Res. 751 St. Marks Ave.  
Bus. Trucking, 307 W. 38th St.  
Married  
*Proposed by* William Doblin
- LOBEL, MISS CAROL  
Res. 526 Williams Ave.  
*Proposed by* Samuel Babbitt,  
Samuel Margolis
- LOBLL, MISS FLORENCE  
Res. 526 Williams Ave.  
*Proposed by* Samuel Babbitt,  
Samuel Margolis
- LUSTIG, GERALD I.  
Res. 225 Buffalo Ave.  
Bus. Acct., 20 Exchange Place  
Single
- MEISTER, J.  
Res. 632 Montgomery St.  
Bus. Fur Mcht., 151 W. 29th St.  
Married  
*Proposed by* Harry A. Klein
- MUSHIN, MRS. DELLA  
Res. 1015 Washington Ave.  
Widow  
*Proposed by* Alter B. Belfer,  
Isidore Fein
- NASH, SAMUEL S.  
Res. 80 New York Ave.  
Bus. Steel, 1722 Linden Blvd.  
Married
- NUSSENBLATT, MISS PHYLLIS  
Res. 743 Empire Blvd.  
*Proposed by* Philip Ginsberg,  
Aaron Dershowitz
- ORENT, HERMAN  
Res. 350 Lincoln Place  
Bus. Mfg., 36 W. 42nd St.  
Married  
*Proposed by* Leo Kaufmann,  
Aaron Dershowitz
- POLLARD, JOSEPH  
Res. 297 Lenox Road  
Bus. Paper Dist., 110 Classon Ave.  
Married  
*Proposed by* Isaac Schrier
- RAISTACHER, MISS ARLENE  
Res. 518 Montgomery St.
- RATNER, MISS MILDRED  
2153a Bay Ridge Parkway
- ROBINSON, MRS. SADIE  
Res. 712 Crown St.  
Widow
- ROSENBERG, MISS RITA  
Res. 487 Vermont St.  
*Proposed by* Clair Sorotsky,  
Pearl Jablin
- ROSENBLUM, ABNER  
Res. 780 St. Marks Ave.  
Bus. Teacher, L. I. H. S.  
Married  
*Proposed by* Mildred G. Zwerdling,  
Israel I. Cohen
- ROTHMAN, HERBERT L.  
Res. 770 Empire Blvd.  
Bus. Restaurant, 110 W. 42nd St.  
Single  
*Proposed by* Jerome J. Weiner,  
David Gold
- ROTHSTEIN, STANLEY K.  
Res. 253 Montgomery St.  
Bus. Mfg., 433 Broadway  
Single  
*Proposed by* Samuel Shapiro,  
Joel Sugar
- SCHACHTER, MISS RENEE  
Res. 1245 Eastern Parkway
- SCHECHESTER, MISS LINDA  
Res. 1986 Strauss St.  
*Proposed by* Gerald Jacobs,  
Muriel Oginz
- SCHARF, MISS FLORENCE C.  
Res. 432 Stone Ave.
- SCHMILOWITZ, MISS RUTH  
Res. 191a Utica Ave.  
*Proposed by* Philip Ginsberg,  
Aaron Dershowitz
- SCHWARTZ, MISS ANNE  
Res. 3109 Brighton 7th St.
- SCHWARTZ, HAROLD  
Res. 240 Crown St.  
Bus. Textiles, 56 Worth St.  
Married  
*Proposed by* Sidney H. Brown,  
L. H. Berman
- SCHWARTZ, SEYMOUR  
Res. 776 Crown St.  
Bus. Zippers, 32 W. 23rd St.  
Single  
*Proposed by* Gerald Jacobs,  
Harold Jacobs
- SCHWIMMER, ALDEN  
Res. 186 Crown St.  
Bus. Announcer, 117 W. 46th St.  
Single  
*Proposed by* Samuel Shapiro,  
Joel Sugar
- SILVERMAN, ABNER  
Res. 168 Pulaski St.  
Bus. Lawyer, 132 Nassau St.  
Single  
*Proposed by* Bernard Meyerowitz,  
Leo Chizner

[Continued on page 21]

# PAGING SISTERHOOD

*As your President, I am glad to inaugurate a Sisterhood page in the REVIEW which will report items of interest to our women. We feel that this medium will publicize Sisterhood's achievements and its activities and that our women will be stimulated to greater cooperation. Make Sisterhood a habit. All wives of Center members are automatically Sisterhood members and as such are eligible to attend our meetings. Watch the REVIEW and the Weekly Bulletins for announcements.*

—MRS. MORTON KLINGHOFFER.

## Our General Meeting:

**A**FTER a beautiful opening prayer by Sarah Epstein, Ethel Pashenz sang the National Anthem and Hatikvah, Bea Schaeffer, Recording Secretary, read the minutes of the previous meeting and our President, Sarah Klinghoffer, gave a summary of the business at hand. A fine message by Rabbi Levinthal opened the path for a year of noteworthy programs and accomplishments by Sisterhood. Our Cultural Chairman, Mrs. Mildred Levine, then introduced Mr. Richard Harvey, singing star of the late Broadway success, "Ballet Ballads." His songs were an unusual treat and we wish more of you could have enjoyed them with us.

Rabbi Manuel Saltzman delivered a review of "Peony," Pearl Buck's provocative novel of Jewish life in China. His enlightening and dramatic portrayal carried us right into the setting of the story, which left all of us highly stimulated and thoughtful.

The evening closed with a pleasant social hour, and our usual delicious refreshments. We would like to have all our women attend and enjoy these monthly meetings.

## The Board Meeting:

Mrs. Abrams, representative of Federation of Jewish Philanthropies, outlines the urgency of raising funds and lending assistance to its drive.

The following women will represent us as delegates to the Eastern Parkway Community Council: Mrs. Ruth Bernhardt, Mrs. Sarah Klinghoffer, Mrs. Shirley Gluckstein, Mrs. Nathan Dvorkin, Mrs. Lillie Zakheim, Mrs. Etta Goldstein.

## Our Women in the News:

Mrs. Dorothy Marvin, daughter of Mr. and Mrs. Isaac Wiener, has been appointed President of Sisterhood of the new Amityville Jewish Center. Best wishes to her

for a term of office that will be fruitful to both Mrs. Marvin and our Jewish way of life.

At this writing, our Mrs. Sophie Gulgul is in Israel. We know her trip will be most educational and satisfying.

Mrs. Anna Witty, former Sisterhood President, is equally active in the affairs of the Lynbrook Jewish Center.

Mrs. Shirley Gluckstein, our SOS Chairman, has been doing a tremendous job in this capacity and it has been due to her tenacity and drive that our Center leads the country in this fine work. Won't you take a hint and pitch in to help her in this most necessary job?

The following women will represent Sisterhood at the annual convention of Women's League at Atlantic City: Sarah Klinghoffer, Ruth Bernhardt, Lilian Lowenfeld, Rose Weiner and Kate Salit.

## Cheer Fund Donor List

In memory of Aunt ..... Mrs. Molly Meyers  
In memory of Parents ..... Morris Brukenfeld  
In memory of Louis Teitlebaum

..... Mrs. Harriet Roth  
In memory of Mother ..... Mrs. Bea Schaeffer  
In honor of Daughter's marriage

..... Mrs. Ruth Bernhardt  
In honor of Son's marriage ..... Mrs. Harriet Roth  
In honor of Daughter's marriage

..... Mrs. Sadie Kaufmann  
In honor of Grandson ..... Mrs. Gertrude Ostow  
In honor of Grandchild ..... Mrs. A. L. Goldman  
For Mrs. Simon's speedy recovery

..... Mrs. Kate Salit  
For Mrs. Simon's speedy recovery

..... Mrs. David Halpern  
For General Good Cheer ..... Mrs. Shirley Gluckstein

## Committee Reports:

**MOTHER - DAUGHTER LUNCHEON:** A report of this event will appear next month.

\* \* \*

**SOS-OVERSEAS AID:** Shirley Gluckstein tells us to hold off on clothing but to contribute canned food and baby layettes. Also—Mrs. Gluckstein sends out an SOS for "assistants" and "assistance."

**FEDERATION:** Mrs. Lillie Levy, Chairman. Luncheon at the Hotel St. George on December 7th. Sisterhood will cooperate.

**NIGHT OF STARS:** Mrs. Gertrude Ostow, Chairman. Most of her tickets have been sold. Those wishing to attend the United Jewish Appeal Annual Night of Stars Show at Madison Square Garden on November 15th, should call her immediately. (SL 6-2842.)

## Meet Our New Officers

Mrs. Morton Klinghoffer	President
Mrs. Morris B. Levine	Vice-President
Mrs. M. Robert Epstein	Vice-President
Mrs. Joseph Levy, Jr.	Vice-President
Mrs. Hyman Rachmil	Treasurer
Mrs. Frank Schaeffer	Recording Secretary
Mrs. Benjamin H. Wisner	Corresponding Secretary
Mrs. Harry Zakheim	Social Secretary

## BOARD OF DIRECTORS

Mrs. Saul Abelow	Mrs. Joseph Horowitz
Mrs. George Altman	Mrs. Samuel Katz
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Mrs. Alex Bernstein	Mrs. Harry Klaristenfeld
Mrs. Paul Barnett	Mrs. Julius Kushner
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Mrs. Phillip Brenner	Mrs. Israel H. Levinthal
Mrs. Hannah Greenblatt	Mrs. Isador Lowenfeld
Mrs. David Halpern	Mrs. Samuel Rotenberg
Mrs. Joseph Horowitz	Mrs. Albert Witty

## Calendar of Events

October 30: Kiddush to the Junior Congregation by Mrs. Leo Kaufmann in honor of her daughter's marriage.

November 8: Sisterhood Board meeting at 1:00 P. M.

November 22: General membership meeting at 1:00 P. M. Jane Miller, noted soprano, will be heard in an original opera-logue of Gian-Menotti's "Medium and the Telephone."

## Suggestion Box

Sisterhood encourages its members to submit any recommendations, suggestions,



advice and criticism. It would be nice to get ideas from all our ladies.

The following have been appointed to these committees:

*Publication*—Mrs. Shirley Gluckstein, Mrs. Mary Kaplan, Mrs. Sarah Klinghoffer.  
*Program*—Mrs. Sarah Epstein, Mrs. Lila Leonard, Mrs. Mildred Levine.  
*Current Events*—Mrs. Eleanor Horowitz, Mrs. Beatrice Schaeffer, Mrs. Bertha Zirn.  
*Social Staff*—Mrs. Ethel Abelow, Mrs. Mary Kaplan, Mrs. Sadie Kaufmann, Mrs. Jenny Levine, Mrs. Ethel Pashenz, Mrs. Irene Perlin, Mrs. Lillie Zakhem.  
*Cheer Fund*—Mrs. Lillie Zakhem.

S O S—Mrs. Shirley Gluckstein.  
*Fed. Jewish Phil.*—Mrs. Lillie Levy.  
*U. J. A.*—Mrs. Ruth Bernhardt, Mrs. Gert Heimowitz, Mrs. Lillian Lowenfeld.  
*Women's League*—Mrs. Ruth Bernhardt, Mrs. Sarah Epstein, Mrs. Sarah Klinghoffer, Mrs. Lillian Lowenfeld, Mrs. Mollie Markowe, Mrs. Rose Weiner.  
*Mother-Daughter Luncheon*—Mrs. Sarah Epstein, Mrs. Lillie Levy, Mrs. Dorothy Wisner.  
*Fed. Jewish Women's Org.*—Mrs. Rose Horowitz, Mrs. Beatrice Schaeffer, Mrs. Rose Weiner.  
*Religious*—Mrs. Fanny Buchman, Mrs. Sarah Epstein, Mrs. Sadie Kaufmann, Mrs. Sarah Kushner, Mrs. Mildred Levine, Mrs. Lillian Lowenfeld, Mrs. Hattie Roth.  
*Night of Stars*—Mrs. Gertrude Ostow.

## APPLICATIONS FOR MEMBERSHIP

[Continued from page 19]

SPIELFELGEL, MORRIS J.  
 Res. 1621 St. Johns Place  
 Bus. Student  
 Single

STEINER, MISS PAULINE  
 Res. 552 Pennsylvania Ave.  
*Proposed by* Hyman Rosen,  
 Herbert Altneu

WALLERSTEIN, MRS. IRENE  
 Res. 204 E. 52nd St.  
 Widow  
*Proposed by* Dr. Max Goldstein

WEISSBERGER, MISS RUTH  
 Res. 777 Eastern Parkway  
*Proposed by* Samuel Kamenetzky,  
 Louis J. Roth

WILLEN, MICHAEL J.  
 Res. 1647 Union St.  
 Bus. Real Estate, 135 Broadway  
 Married  
*Proposed by* Milton J. Goell,  
 Selig J. Harrison

WINKLER, MISS RHEA  
 Res. 1054 Park Place

ZWICHER, MISS MINNA  
 Res. 1030 Park Place  
*Proposed by* Harold Sobelman

The following have applied for reinstatement:

ALBERT, JOSEPH  
 Res. 57 Lincoln Road  
 Bus. Chain Stores, 155-26 Jamaica Ave.

Married  
 NAIDICH, MISS ROSE  
 Res. 418 Georgia Ave.  
*Proposed by* Hyman Rosen,  
 Sam Schiffman

SCHWARTZMAN, CHARLES H.  
 Res. 135 Eastern Parkway

Bus. Atty., 186 Joralemon St.  
 Married  
*Proposed by* Albert A. Weinstein

## Late Applications

ABRAHAMS, MISS JOAN  
 Res. 925 Prospect Place  
*Proposed by* Gladys Fishman,  
 Mrs. Ida Perlman

BENIN, DR. HARRY  
 Res. 951 Carroll St.  
 Bus. Physician, 899 Franklin Ave.  
 Married  
*Proposed by* Benj. Kaplan,  
 Harold H. Reintz

EVANS, BARNETT  
 Res. 620 Saratoga Ave.  
 Bus. Drug Mfg., 30 Rockefeller Plaza  
 Single  
*Proposed by* Aaron Levine,  
 Dr. Abraham Weisman

MOND, DR. STANLEY L.  
 Res. 696 Lefferts Ave.  
 Bus. Dentist, 774 Flatbush Ave.  
 Single  
*Proposed by* Sally Jaffe,  
 Jerome J. Weiner

PASSALES, HARRY  
 Res. 464 East 94th St.  
 Bus. Blouses, 225 West 34th St.  
 Single  
*Proposed by* Al Cohen

PINCUS, MISS HARRIETTE  
 Res. 415 East 54th St.

TURK, MISS FRANCES E.  
 Res. 114 Rogers Ave.  
*Proposed by* Jules W. Gold,  
 Sidney A. Gold

WINKLER, MISS RHEA  
 Res. 1054 Park Place  
*Proposed by* Morris Groden

ZEIGER, DAVID  
 Res. 104 St. Marks Avenue  
 Bus. Education, New Utrecht H. S.  
 Single

## Additional Reinstatements:

GOTTILIEB, SAUL  
 Res. 481 Schenectady Ave.  
 Bus. Paper, 470 Osborn St.  
 Married  
*Proposed by* Morton Klinghoffer,  
 Joseph Goldberg

SHAPIRO, ALEXANDER  
 Res. 603 Lefferts Ave.  
 Bus. Plbs. Spec., 68 Jay St.  
 Married  
*Proposed by* Abe Mann

SAMUEL H. GOLDBERG,  
*Chairman, Membership Committee.*

## Congregational Singing Group

LAST year the Center launched a unique project, the Congregational Singing Group, whose function was to assist our worshipers in the singing of Sabbath and Holiday prayers.

The Group, now under the leadership of Mr. Sholom Secunda, will participate in the services on Saturday morning, October 30th and will continue throughout the season.

## A MODEL HOME LIBRARY

RABBI LOUIS HAMMER, well-known in our community, has developed the idea of interesting people in the importance of establishing the beginnings of a model Jewish library, in their homes. He has compiled a list of about 25 volumes, the most important in the fields of Jewish history, religion, Bible, liturgy, Talmud, Zionism, folk-lore and other volumes.

These are well chosen and represent important contributions in their respective fields. They certainly will help to make the home an abode of Jewish culture, and will give all members of the family a knowledge of the fundamentals of Jewish life and thought. Rabbi Hammer's selection includes alternate choices, so that the works may conform to special tastes and interests in Jewish literature.

—I. H. L.

## THE LANGUAGE OF STATEHOOD

[Continued from page 11]

to look upon the Jew in Israel in a new light, and we too share in that transformation.

Ah, how much the new freed Jew could achieve if the nations of the world would but realize the justice of this historic force that marked the Jew's emancipation. Alas, however, all this happened not with their aid or encouragement, but despite the attitude of the nations of the world. It was by his own efforts, his own heroism and martyrdom that this miracle occurred. And we know that the task is not yet completed. To quote our own immortal Bialik: "The road is yet long; great is yet the battle." There will yet be attempts made to strangle the new country, and a mighty nation like Britain will yet do all in its power to stifle the growth of Israel. We will have to gird ourselves for new sacrifices, for new heroism. But we are confident that the State of Israel will live, and the Jew is out of the dungeons of the modern Egypts for all time.

With the triumph of Israel the cause of justice itself will be vindicated. Who knows, perhaps that little land that once gave to the world the first message of universal peace and brotherhood may again be the instrument to help the world to find its Soul.

I told you the legend that the Talmud tells, how the angel Gabriel taught Joseph to speak a language he did not know. But you recall that the Talmud says that Joseph could not learn these languages. It was only when the angel Gabriel took the letter of God and placed it within his name—his inner self—that the miracle happened and he became master of a new speech. It isn't just the usual language of the nations that Joseph learned; indeed, he refused to learn that type of language. He learned the language which reflected godliness, the language of holiness, of righteousness and of truth.

That is the language which we hope, and which we are assured, the new Jew of Israel has learned to speak. Israel does not want to be just another nation like unto most of the nations of today. He does not want to learn the language of hidden diplomacy, of deceit, of falsehood, of duplicity, that is so often spoken by so many of the seventy nations of our

day. He aspires to speak a language which the world has not yet learned, but which it needs to master if the world is not to end in self-annihilation. The hand of peace which Israel has been extending to the Arabs is part of that new, that Godly language that he has learned. The ideals incorporated in the proposed Constitution of Israel is again evidence of that new language of holiness and Godliness which the Jew in Israel wants to speak.

The acts of a small handful in the new Israel, who have not yet learned this godly language, is not typical of the new Jew nor of the new Zion. The murder of a Bernadotte, or some of the other ghastly acts that have been perpetrated by members of the dissident groups, are the result of minds turned insane through the murder of six million of their brethren in cold blood. This is a language which they have learned from the other nations—the language which Joseph of old and the new Josephs in Zion have

refused to learn. These are acts that have been denounced and repudiated by the entire Yishuv. The very name Israel which they gave to their nation and their country is the most eloquent testimony that, like the angel Gabriel, they have taken the name of God and incorporated the Divine letters within their own, to make certain that godliness shall at all times mark all their thoughts and all their deeds.

Joseph interpreted the dream of Pharaoh and helped to save a nation from approaching catastrophe. It is our hope and our prayer that the Jew of Israel, standing before the rulers of the world, will once again interpret the dreams of a weary humanity, and bring to mankind the sustaining bread of life in this world of spiritual hunger.

Like Joseph of old, the new Jew of Zion will yet be able to say to us and to all the peoples of the world, "God hath sent me before you to be a source of life"—the source of a new life of hope and peace and dignity for the Jew and for the world!

## THE AMAZING SABBATAI ZEVI

[Continued from page 10]

spent and gone. Mehmed Effendi had not the charm and magic once exercised by Sabbatai Zevi. His gestures were empty, his voice hollow, his commands lacked their old time fear and awe. He was a broken, strutting old man who knew that the game was up.

The Turks suspected him. He was closely watched. Then his pension was revoked. He was a problem on their hands. When he was roused from his depression, he dreamt of making a fresh start. To obviate any such complications, he was banished in 1673 to a remote village on the coast of Albania, near Scuttari. That was the final curtain on his strange and fantastic life. When he felt that his end was near, he begged not to be interred in a Moslem cemetery but in proximity to the people who, in better times, had never wavered in their love and devotion to him. Sabbatai Zevi died and was buried on the Day of Atonement in the year 1675, his grave remaining unmarked and unvisited, except, occasionally, by Mohammedans who offer up prayers to him as a saint.

Sabbatai Zevi was the last of Messiahs.

With him the Messianic Movement came to an end. Jacob Frank, a Podolian Jew of slight education who laid claims to messiahship, was too crude, vulgar, and blasphemous an individual to be seriously regarded as Sabbatai's successor, although he pretended to be his reincarnation. At the height of his power and influence, he commanded a following of 15,000, but his "doctrine" was not so much messianism as the complete absorption of the Jews and Judaism, under certain conditions, into the Catholic Church. His place in history is therefore a completely void one of total darkness without a single bright spot.

But what, in retrospect, must be one's opinion of Sabbatai Zevi? There is nothing to show that in his long, rich, and glamorous career he ever gave up his pleasure, his comfort, for the sake of the ideal he claimed. He chose to parade before the world as a Messiah without the least mental and spiritual preparation for the task. He was a prophet without a call, a messenger without a mission, a Messiah without a divine summons. When the call came to Jeremiah, it was in his

heart as a burning fire; he would feign suppress it, but he could not. But what was the transforming effect of the pretended messiahship on Sabbatai Zevi? The only "burning fire" one apprehends in Sabbatai, is his burning self-love, burning ambition, and the burning incense of the flattery and adulation of his deluded admirers.

There was no love in his heart. There is no indication that he ever loved anybody sincerely. He used men, but he did not love them. And one who lacks the quality of love, can have no sympathy, no understanding, no deep feeling in his heart. Indeed, one wonders whether he really knew the people who adored him, and crowded about him. He was a lonely, solitary man even when thousands bombarded him with their acclaim. He mingled with men, but he never associated with them, he faced great multitudes, but he had few, if any, intimates. This is why, although there is a great literature about Sabbatai Zevi and his movement, there are few authentic documents from those who stood near him, for he revealed himself to no one.

He was as incompetent in the practical execution of his "mission" as he was in almost everything else. He lacked political astuteness. Sabbatai Zevi thought he could end the *galut*, bring redemption to his people, and lead them into the Holy Land by impressive shows and grandiose displays. Had he possessed political vision and wisdom and not childishly toyed with his people's national hopes and aspirations he might have shortened the Jewish exile by three hundred years and saved millions of lives. There was a time when nearly the whole world was on its knees before him. Christians and Moslems alike paid him their respect, and the restoration of the Jewish nationhood was not regarded as an impossible dream. Menasseh ben Israel, a much smaller man than himself in the sense of popular acclaim, secured for the Jews their return to England, while Sabbatai Zevi, the hope and idol of thousands, with the eyes of all the world turned upon him, only succeeded in making the abyss of Jewish pain and suffering all the deeper. Therein lay the tragedy of Sabbatai Zevi, the failure of the man who might have done so much yet accomplished so little. His end was not a simple fall or an ordinary abdication, but the collapse of a whole people at a time of its greatest need.

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